ESTABLISHING A POST MODERN DISCIPLESHIP CURRICULM
FOR YOUTH AGES 13-19 FOR THE SHILOH BILINGUAL
SEVENTH-DAYADVENTIST CHURCH

Andy L. Lagredelle

B.A., College of New Rochelle, 2002
M.Div., Andrews University, 2005

Mentors

Sir Walter Mack, Jr., D.Min.
Harry White, D.Min.

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Date:_____

Approved:

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Faculty Mentors

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Associate Dean of Doctoral Studies

TABLE OF CONTENTS

ABSTRACT

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This ministry project established a discipleship curriculum for youth at Shiloh Bilingual

Seventh-Day Adventist Church, Brooklyn, New York. Experiential encounters and

observations led the writer to conclude that youth between the ages of 13-19 leave the

church because of a lack of nurture and support. The purpose of this project is to establish

a ministry model equipping youth to foster and exhibit biblical discipleship

characteristics in the postmodern age. A pre-test and post-test questionnaire was

administered to the participants. Results of the pre-test and post-test showed that

participants experienced change in their spiritual growth as a result of their participation.

ACKNOWLEDGEMENTS

INTRODUCTION

We are living in a time of paramount change that will have an effect on the way the church conducts ministry in society. This transition has been underway in the western world since the middle of the 21st century. The world has shifted from a modern worldview to a postmodern one. The church cannot dismiss this new paradigm if it wants to remain relevant and maintain relevance to a dying world. As a city of refuge, the church is called to make disciples for Jesus Christ. This mission, given by Jesus Christ requires new strategies as institutional churches are losing members at an alarming rate. The time has come for the church to become an agent of change as it equips and help youth foster a dynamic relationship with the risen Lord in a new culture. It is time for a revival of authentic discipleship, it is time for a revolution, or the church will be forced to close its doors and forfeit its call to kingdom preaching and building for God.

This project, *Establishing A Post Modern Discipleship Curriculum For Youth Ages 13-19 For The Shiloh Bilingual Seventh-Day Adventist Church*, is designed with the objective of providing a model for ministry that will help churches in the postmodern era become more effectual in helping young people have a growing relationship with Christ.

Chapter One describes the researcher's context of ministry. The researcher is introduced to the reader by way of a spiritual autobiography. Chapter One clarifies and explains the context out of which the researcher does ministry and develops the tools for understanding systemic problems found in the synergy of both researcher and context. It

elucidates the reason this area of ministry has been chosen and what moved the researcher to launch this project. This chapter also highlights the general culture out of which ministry is rendered in the 21st century.

Chapter Two is an exposition of scholars and theologians who have done significant work in addressing issues the project model seeks to address. This chapter emphasizes the importance of discipleship as the mission of the church. It highlights the salient points necessary for effective discipleship. It reveals the writer's grasp and appreciation of God's plan for God's church.

Chapter Three establishes a theoretical foundation affirming that the proposed project curriculum has a vital role in the church. It examines analytically a corpus of existing published work and compares the strengths and weaknesses of each foundational area. Biblical, theological, historical and theoretical foundational research will be discussed and illuminated as the basis for establishing credibility for this ministry project.

Chapter Four describes the methodology and the design employed by the researcher at Shiloh Bilingual Seventh Day Adventist (SDA) Church. It also discusses research methodologies, instrumentation, measurement, and intervention in order for the reader to have a clear understanding of the researcher's point of departure when the project began.

Chapter Five provides the reader the results of the data analysis and what occurred during the actual execution of the project. It elucidates the data collection methods used, the data analysis objectives and the outcomes. It also provides the analysis of the data collected.

Chapter Six presents the researcher's thoughts on the field experience. It provides conclusions from the study and puts forward some suggestions. It also makes recommendations for prospective and potential projects of the same nature. It helps the reader get a better grasp and comprehension of the model. In this chapter the researcher expresses his ideas, insights and knowledge gained from the project.

CHAPTER ONE

MINISTRY FOCUS

If the United States of America is a nation of immigrants, New York City should be its capital with Brooklyn as its beacon of light. Brooklyn, consisting of 81 square miles, states writer Kenneth T. Jackson, is where as many as a quarter of all Americans can trace their descendants[1]. It has been the departure point for many immigrants around the world; one of the most famous places in the United States.

A neighborhood is more than just geographic space; it is a social, cultural, ethnic, racial, religious and emotional habitat. It is a place where people tend to organize their current lives while planning their tomorrow. New York City has more than 400 such entities according to Kenneth T. Jackson.[2] The writer's church, *Shiloh Bilingual Seventh-day Adventist church* is located in the borough of Brooklyn in the neighborhoods of East Flatbush and Erasmus. East Flatbush or Community District 17 is known as the Caribbean delight, is the larger neighborhood that contains Erasmus.

Sounds, sights and flavors of Caribbean life hypnotize visitors of East Flatbush. Small shades, second floor porches of redbrick houses, dollar taxies, and luscious flowers beautify tiny front yards in Erasmus. Jackson adds that the smell of "jerk chicken, oxtail soup, plantains, beef-patties and coco bread, fresh rotis and codfish" drifts out of

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[1]Kenneth T. Jackson, and John B. Manbeck, Consulting Editor, *The Neighborhoods of Brooklyn* (New Haven, CT: Yale University Press), xvii.

[2]Ibid., xiii.

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restaurants and bakeries. Street vendors lure by passers with freshly cut sugar cane, coconuts, mangoes, ginger beer and sorrel drinks. Local Haitian bands, warming up for performances in the neighborhood nightclubs add their rhythms to the mix. For dessert, Taste of the Tropics shops (one of the oldest businesses in East Flatbush) offers homemade Caribbean fruit-flavored ice cream.[3]

East Flatbush, Community District 17 continues to grow. It has grown tremendously since the 1980's.[4] It was not until recently the area was considered a combination of smaller neighborhoods; Remsen Village, Rugby, Wingate, Farragut and Erasmus, as well as the large apartment complex of Vanderveer Estates. Today, East Flatbush is primarily a unified Caribbean American community that embraces these earlier boundaries. Although the names of the smaller neighborhoods still appear on local schools, libraries and post office branches, only Erasmus located just south of Prospect Lefferts Gardens, near Flatbush's famed Erasmus Hall High School remains a recognizable entity within East Flatbush, perhaps it is because of its "… twenty year old Erasmus Neighborhood Federation."[5] It is within this enclave the writer's church posits itself within the Erasmus section of East Flatbush.

From the time Erasmus high School was founded in 1786, Erasmus became known as a part of East Flatbush. Moreover, in the late 1970's as residents banded together to improve their community the name stayed. From the 1960's to 1980's, a shift in population from Italian American and Jewish to Caribbean and Caribbean American

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[3]Ibid., 103.

[4]Ibid.

[5]Ibid., 107.

led the development of a great many new neighborhood associations. According to Jackson, the groups worked to foil real estate agent's blockbusting and to encourage cooperation between new and old residents. The slogan of one local alliance was "United we can see it through, united there is nothing we can't do."[6] By the 1980's East Flatbush was well on its way to becoming almost entirely composed of residents with links to the Caribbean, Jamaica, Guyana and Trinidad and Tobago. In the late 1980's and early 1990's the Haitian population double and many of these new residents have settled in the area from Flatbush Avenue in Bedford Stuyvesant to Nostrand Avenue and from Linden Boulevard to Church Avenue.[7]

One of the most obvious changes in East Flatbush during this recent period of development has been the appearance of additional churches. Every block seems to hold at least one church. Stores, homes, even movie theaters and meeting halls have been transformed into houses of worship. During the summer months, many of these churches hold tent revivals in local parks, parking lots and private estates. The music of these celebrations can be heard for blocks. Moreover, East Flatbush has congregations that are almost completely ethnic such as Haitian, Jamaican, Trinidadians, and other islands in the Caribbean.

The Boundaries of East Flatbush are from Rogers Avenue to Clarkson Avenue to Bedford Avenue to Clarendon Road back to Rogers Avenue to Flatbush Avenue on the west; to Rockaway Parkway through Brooklyn Terminal Market to East 83rd Street to Foster Avenue and East 56th Street on the east; from Empire Boulevard and East New

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[6] Ibid., 107-108.

[7] Ibid., 108.

York Avenue on the north to Avenue H on the south. The church neighborhood is from Bedford Avenue on the west to Brooklyn Avenue on the east, from Clarkson Avenue on the north to Clarendon Road on the south.

In addition, the district that covers the writer's church context is numbered 45 and their Council member is Kendall B. Stewart. The writer's context has two Police Precinct within the boundaries of East Flatbush, the 67th Precinct located at 2820 Snyder Avenue and the 71st Precinct located at 421 Empire Boulevard; and two Fire Departments, engine 248 located at 2820 Snyder Avenue and Engine 310 Ladder 174 located at 5105 and 5101 Snyder Avenue. There are other *mediating institutions* in East Flatbush other than churches, for example, the libraries, Brooklyn Public Library Clarendon Branch (2035 Nostrand Ave.), East Flatbush Branch (9612 Church Ave.) and the Rugby Branch (1000 Utica Ave.). Moreover, East Flatbush is famed for its hospitals and clinics; University Hospital of Brooklyn-SUNY, Downstate Health Science Center at Brooklyn (445 Lenox RD.), Kings County Hospital Center (451 Clarkson Ave.), and Kingsbrook Jewish Medical Center (9585 Schenectady Ave.). The Samuel and Bertha Schulman Institute for Nursing and Rehabilitation, the Brookdale University Hospital and Medical Center (555 Rockaway Pkwy.), Ruthland Nursing Home at the Kingsbrook Jewish Medical Center and the David Minkin Rehabilitation Institute (585 Schenectady Av.)[8]

A quick excursion of the neighborhood will leave you breathless. The enticing fruit and vegetable markets are exotic, with piles of mangos, coconuts, huge plantains and innumerable mysterious looking roots (yams). A walk on Church Avenue will bring you to small, informal and inexpensive eating establishments bubbling over with the true

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[8]Ibid., 106.

flavors of the Caribbean. The people and ambiences bear the stamp of authenticity. One of the most lucrative things in the neighborhoods is the annual block parties in the summer. Each neighbor makes a dish; set their grill on fire for front yard barbeque and music.

However, when one looks at the demographics of the U. S. census for 2007, they tell a grim picture of reality. The population according to the U. S. 2000 census profiles, community district 17 has a population of 165,753.[9] The percentage breakout for white and African-Americans in Brooklyn is 34.7% White and 34.45% African-American. However, surrounding the writer's context, 1.6% are White and 88.4% African-American. Out of the total population 54.7% are foreign born.[10] Also, 33.6% of the population is headed by females with no husband present; Single family households make up 26.9% of the population while 21.1% of the population consists of senior households.

The educational attainments of community district 17 are disturbing with 69.9% of the population being High School graduate and 14.7% are college graduates or higher. The census also reported 42.2% do not speak English very well. The unemployment is high in comparison to Brooklyn as a whole and New York City. The unemployment rate of the neighborhood is 12.6% while Brooklyn itself is 10.7% and New York City is 9.6%. In the populace, most of the renters are spending 35% of their gross income on rent alone. The highest percentages of people that live in East Flatbush do not earn enough. The community is in poverty. Out of 55,872 total households, 24,932 make under $29,999 a year. With low earnings and the cost of food and all other accessories, it is reasonable to

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[9]2000 US Census Profiles for New York. NYC.gov/planning New York City Census Fact Finder.

[10]Ibid.

find high levels of tension in the neighborhood resulting in a dog eat dog attitude toward making a dollar. Economic deprivation is a huge problem causing youth and young adults to be on the street corners selling drugs and their bodies as a basis of survival. The community needs increased commerce and legitimate and innovative ways of fiscal growth in order to emerge solvent and vital. It seems that each year conditions get worse. As a result, street corners are getting crowded with younger and younger faces each year.

The writer's church, Shiloh Bilingual Seventh-day Adventist church was planted in 1999. Upon its planting, there existed a dangerous trend in the Franco-Haitian community of the Greater New York Conference (GNYC) of Seventh-day Adventist. Great quantities of young people were leaving the church. This mass exodus was attributed to youth being attracted to warmer and more radical forms of praise found in the English speaking or American churches. In order to proactively deal with the situation and keep that flock intact, the Franco-Haitian department of the GNYC headed by Dr. Louis B. Metellus, decided to be proactive in dealing with the situation by providing a unique place of worship for young people. It would serve as a haven where young people could feel comfortable worshipping and praising God unrestricted by dogma and tradition. Shiloh was born as the church where youth and young adults could grow spiritually and minister to their peers and the community. Furthermore, they would be able to take an active part in the church by holding leadership positions.

The inaugural Divine Worship service took place Sabbath, December 4, 1999. Though there have been growing pains, as with any mission, the church has maintained a steady pace, gaining its place in history for being the first solution to a long standing problem in the Franco-Haitian Adventist community-at-large in America. Shiloh has

become well known for favorite exalting moments such as the musical praise session just before the day's message when the Holy Spirit fills the room so fully that the Spirit seem palpable, and the always-poignant *positive message* when *future ministers* bless the congregation with a word from the Lord. The results have exceeded even the greatest of expectations. To date, Shiloh has yielded four ordained elders in their twenties and early thirties, three young pastors of which one is female. Every year, says Pastor Reginald R. Barthelemy, Shiloh's first Pastor, "there are at least two to three wedding and babies."

Shiloh's present membership is one hundred and twenty. The members are mostly second and third generation Haitian descent along with first generation Haitians, a sprinkle of Caribbean and African-American. The average income of the congregants is about $24,000.00. There are a few elderly members; about 10% of the congregation. The stock of the church, about sixty five percent of the membership is between the ages of nineteen to forty-two. The children and youth comprise about twenty five percent ranging from infancy to eighteen. Most of Shiloh's members have a High School diploma and have taken some college courses. The church has a generation of college graduates and a fractional portion who have post-graduate degrees. It has approximately twenty percent male and eighty percent female with males in key leadership positions.

As a church, the congregation has made periodic inroads in the community but do not have consistent contact with the people in the area. The church passes out tracks; has a casual door to door ministry and hold public evangelistic meetings/revivals in the summer. Most of Shiloh's members drive into the area where the church is located. Some of its members drive as far as twenty miles while most members take a ten to fifteen minute drive. The church has few members that are part of the community. The worship

facility does not belong to the church. Hence, many of our programs cannot take flight. The church's goal is to be a safe haven for youths and young adults. It is the writer's passion to see Shiloh become relevant as it draws a host of youths and young adults to the Lord.

For the writer, success has become a bitter sweet experience. While Shiloh has experienced a wealth of firsts; the writer is concerned about youth not being vibrant and passionate spiritually. This concern is acute because the writer knows firsthand that those who fail to experience a transformational encounter with Christ will soon leave the church for the trappings of the world. Since the writer was appointed pastor by GNYC in 2007, there have been some changes. Attendance has double from what he received. The official church rolls will not reflect this increase because of inconsistent and inaccurate attendance practices. However, the resurgence of the church has been with young adults and not with teenagers. It is the writers hope to bring Shiloh to a holistic vibrancy as it becomes a tower of refuge for all ages especially youth and young adults.

In order to comprehend and understand the writer journey, it is necessary to get a glimpse of his life. His humble beginnings have its inception on the beautiful island of Hispaniola which houses the Dominican Republic and the jewel of the Caribbean, Haiti. The writer was born in Port-au-Prince, Haiti the capital city. His family comes from the northern part of Haiti, Trout-du-Nord, but moved to Port-au-Prince a few years before the writer was born. Haiti is a third world country located in Central America or Latin America. Due to Haiti's kleptocratic administration, foreign manipulation of its governance and *crab in a bucket* politics and mentality, the country has not seen glory days since they won their independence from France in 1804. It remains one of the

poorest countries in the western hemisphere with demoralizing living conditions only to be surpassed by Nicaragua.

The writer's family was no strangers to poverty. The writer would be the third child born; the oldest pass away when she was six months old. The birth of the writer created tension and turmoil for the family. The writer's father thought the times were too difficult and the best solution was to have an abortion. His parents fought over the decision to abort but ultimately made the decision to deliver the writer even though it would mean another mouth to feed. What complicated the issue more was that the father had three children from a previous marriage and two were living with him at the time along with a grand-mother.

While living in Haiti, the writer's family was considered blended. He lived with an older sister from the same mother and father and two older brothers on his dad's side along with his grandmother. The parents of the writer planned to immigrate to the United States before he was born; when the writer's mother received a U. S. visa months after she had given birth to the writer, she left for America in order to help the family survive the financial hardships. The writer's mother was to send for his siblings as it was customary with all families who immigrated to the U. S. The writer was the youngest in the family and did not meet his mother until the age of six. The most cost effective form of communication in those days was to send recorded cassettes from Haiti to the United States. This was the usual way of communication, and on some rare occasions, there was a telephone call. When the writer was six years old, and during the first visit of his mother and his aunt who were both living in the United States, he was asked a question that he struggle with until 2002. He was asked what he wanted to be when he grows up.

His parents were separated the next time he met his mother two years later. Although the writer did not understand why they were separating he was deeply hurt. The writer blamed his mother for a long time because she was living in New York City and she could not be there for him in Haiti. The writer's mother moved them out of his father's home, namely the writer's, his grand-mother, sister and an older cousin on his father's side, and moved them with an aunt that lived in another part of town. The writer was devastated that he had to leave the big, beautiful house and cramp up in his aunt's little apartment. The writer could not say or do anything so he had to endure it. The writer's father visited for a few months after the separation but he eventually stopped. There were no birthday presents; no New Year wishes, nothing at all. He had completely cut himself off from the writer and his sister.

Two and a half years after the separation, the writer's grand-mother died. Her death sent a shock wave through the family. The family mourned bitterly, and was inconsolable. With the death of the writer's grand-mother on August 1, 1985, his mother felt compelled to move the writer and his sister to the United States. The writer was excited about the move. He and his sister arrived on the onset of winter and it was a culture shock. They were handed heavy garments to keep warm which turn out to be winter coats. Coming from a Third World country to the United States, to be precise, New York City is momentous. First of all, the language barrier was a tremendous canyon to cross. The writer came from a place where he understood what was going on around him; he knew the people. Not being able to understand the simplest things and being looked at as if something was wrong with was painful for the writer. Another culture shock was the weather. Frost bites, runny noses, the tingling feeling you get in your

hands when it starts to freeze were all new to him and he did not like them. Third, the writer did not like the fact that he depended on his mother for basic things that he was used to doing himself in Haiti. The writer was given a new set of barriers which came with limited activity and a number of things he could not do yielding a very restrictive lifestyle. Actually, that was the greatest source of the writer's frustration. He felt he was caged in. Although he was supposed to be happy, he felt displaced, angry and he missed his country dearly.

Time can heal many wounds. Hence, with the passing of time his pain had been eased but not healed. He now found himself looking for his own place in New York. The writer had been a good student every since he was young and by the grace of God it continued in New York City. Besides, he enjoyed the competitive nature of school. School became an escape for the writer, it was where he could let the world know who he was and be who he wanted to be. As his mother tried to fit him into her mold as all parents do, he resisted more and more. The relationship with his mother was not that great. The household arrangements had change dramatically in New York. The writer was still the youngest in the family, but now, he was the only male among four strong spirited women; his mother, sister, aunt (who is a second mother to the writer) and a cousin.

The writer went to church with his aunt and cousin who were Seventh-day Adventist because his mother worked a second job on Saturdays to generate more income and he could not stay home alone because he was only ten and his sister was eleven. That is how the writer and his sister started going to the Seventh-Day Adventist Church. Three

years later his sister would join the Seventh-Day Adventist Church and he would follow the very next year.

The writer loved church as a pre-teen and early teen and enjoyed answering questions in Bible class. He enjoyed learning; the writer has an insatiable thirst for knowledge. Coming from Haiti where jobs were scarce and money was something you hear about and never saw; it was instilled in the writer that he had to be the best to get an opportunity in life. Only the best; was all he heard from his family. Hence, the writer did well in school in New York and he did very well in church and knew how to keep his behavior in check in order to be considered a good kid.

He was taught to do missionary work by his aunt on Saturday afternoon after church, preaching to his mother that the Lord's Sabbath was not Sunday but Saturday was a usual thing. The writer, being who he was, added an air of arrogance to his preaching because he was sure about what he was saying. His aunt had been trying to witness to his mother for the fifteen years prior to his conversion and was not reaching her, but the writer thought he would be the one to get her. It took the writer twenty-years to convert his mother and a total of thirty years before she joined the Seventh-Day Adventist church; it was a dream come true.

Since the writer's youth, he wanted to be a minister. For some reason the thought of being a pastor stayed with him since he was six years old. It kept on probing, intruding, coming back and going, it would not leave the writer alone. As a matter of fact, he has an older cousin who always called him pastor jokingly from the days of Haiti.

The writer tried his best to be a good son and to make his family proud. But in his mid teens he had two lifestyles, one for his parents and church and another in school and

with friends. He did a good job keeping them from clashing but all hell broke loose after he sealed his commitment to follow God through baptism in the Seventh-Day Adventist Church at the age of 14. All kids dip and dabble here and there trying to walk the straight and narrow path, but since baptism, he moved now to a new level. The writer lived a worldly lifestyle and felt no guilt and shame but could not rid himself of a soft faintly voice. Church in his late teens, the early 90's to the late 90's seemed irrelevant. The writer along with many others felt they could not relate to the church and that it did not have a place for them. Young people were kept back and the idea was they had to be perfect. The writer knew he was far from perfect and he was not going to be a hypocrite at that age anymore. Although, the writer never stop calling on God in times of trouble, he ceased to follow God's word. He only did it out convenience to himself. Yet God would not give up on him.

Growing up in Brooklyn, New York had its tolls without a firm foundation in Jesus. The church he was attending tried social events to keep young people in church but that only made things worse. It was not until 1999, under the leadership of the Fraco-Haitian coordinator Dr. Louis B. Metellus that a youth and young adult church was planted to reach young Haitians and second and third generation Haitians of American decent who were leaving church or had migrated to other churches. It is this church Shiloh Bilingual SDA in which the writer, a founding member would serve as the incubator which nourished his thirst for God and provided him with much needed experience in ministry under the leaderships of mentors and pastors Reginald Barthelmy and Arbentz P. Antoinne which would inspired him to go into ministry.

Within the three years of serving the Shiloh Bilingual SDA church, the writer held many church offices. All along, he began to hear a voice that he was too familiar with. God was calling him and he knew it but he wanted to be sure that he was following God's voice. The writer did not want to go into ministry just because these things had happened to him. Even when he was in College, he would say that he was going to major in Sociology which he changed to Psychology the first semester because he needed to know how to approach people first, mingle with them as a person, then present the Gospel of Jesus Christ. This is what actually happened; he has finished with a major in psychology and a minor in religion. The religion minor afforded him leverage after much prayer to be accepted in the Master of Divinity program at Andrews University Seminary in Berrien Springs Michigan.

He was also working as an Education Para-professional for the Board of Education in New York. Although he kept putting God to the test as to whether he should go into ministry, God never relented, and finally he said yes. But he had one final test for God, he told God that he was going to apply for both the Master of Divinity program and the Guidance Counselor program so whichever gave him the opportunity first was the one he would accept and forget about the other. He felt deep inside he should go seminary but he did not want to leave his current job and everything else in New York and a beautiful girl he was committed to in the church for two years now. But he had learn from his past mistakes that if it was not in God's plan for him, he would fail, so he asked God to help him.

He applied to seminary and for the school guidance counselors program, and he said to God, whichever one accepts me first he will go. He was accepted to the guidance

counselors program first. The seminary wanted him to wait a year because he did not have some of the language background and history classes. He would have to start in the summer but he could not because he was finishing College in the summer. The guidance counselor program wanted him to wait a semester too, but it was a semester shorter wait than ministry. He was unwilling to wait a semester or a year. He sure was not going to wait a year for seminary. He prayed and he received a phone called from the seminary. After he spoke to the admission counselor letting her know that he did not want to wait a year; he began pleading with her to be accepted. A week after speaking to the admission counselor, he received a phone called that he had been accepted and school would be starting in two weeks. The writer was encouraged by his family and he left for Michigan to attend seminary.

The researcher went to seminary with the notion of doing God's will. He was sure that God's will was best for him. However, he went with the idea of becoming a theologian, more specially a professor in religion or theology. He meant to apply for the Master's of Arts in religion but he applied for the Master's in Divinity because he did not know the difference. He finished seminary in 2005 when it was difficult to receive a call in the ministry in the territory he wanted to be in. He wanted to be in New York City because his family and girlfriend who he had been dating since 2000 were there. They would eventually be married in 2006.

There were three well seasoned ministers and a dynamic young preacher in the territory working hard awaiting a call from the Conference of churches. Somehow, God opened the door for him and he was place in a church four months after graduation with a stipend and within another five months he received full time remuneration from the

Greater New York Conference of the Seventh-Day Adventist Church. It was all God and he praises God for making a way for him and for finding him and never giving up on him. The writer worked as an associate pastor for two years at the French Gethsemane church; the church he grew up in. In 2007 he received a call to serve the two district churches of Bethesda French SDA and Shiloh Bilingual SDA., the church he helped plant in 1999. Currently, the writer is the pastor of the Siloé French SDA church since 2010 along with Shiloh Bilingual SDA.

Growing pains have dilapidated Shiloh. The writer recalls the inaugural service in 1999; there were two hundred plus people in attendance. Most came to see what was going on, curiosity hand cuffed them only for a short time but they soon left. The leaders who were part of the nucleus left too, within a year they went back to their respective churches. Shiloh was now left with a bunch of enthusiastic, disorganized and many un-disciple church members.

Shiloh, which consists primarily of youth and young adults were inexperience, could not meet their financial responsibilities and could not grasp the full implication of a church community. The church became self serving; moving from one pigeon hole to the next looking to rent a house of worship for stability. Although Shiloh was planted with the emphasis of reaching youth/young adults who had drifted into the world and to bring back to the community those who had left for American churches. But because of developmental challenges in the congregation, it became a battle for survival. The church since its inception has been stagnant; one reason is because of the congregants. Youths are constantly leaving for colleges that are in another state and many of the young adults get married and move away due to the high cost of living in New York City. In addition,

small skirmishes in the congregation have caused factions that have cause some members to abandon the congregation altogether.

The people are noble and their passions are in the right place, but too many things are left to the process of natural development and the idea of tomorrow taking care of itself. In addition, leaders were constantly leaving the congregation; hence, continuity was a problem. Many people who were called to lead came to their office prematurely. Some were not seasoned Christians. They lacked many of the Christian virtues that ensure victory in difficult situations. Others were not skilled in the area of conflict management; they could not lead because they had not been trained; therefore, they could not shoulder the responsibilities that were placed on them.

As the pastor of the church, the writer believes the congregation is "locked in a room with open doors." The church's yesterdays are their today. The church has not moved from the ground floor, because many members have not learned the lessons from their infancy. They are not able to reach and minister to people for the kingdom of God and Christ effectively due to a fundamental problem; the church does not have a clear, working process to bring about the vision of the church. The writer's task today is to set in place a working process to bring the vision of the church to fruition. The writer's goals at the church are to develop functional structures and vibrant ministries to bring this dream of ministering effectively to meet the needs of youths and young adults. This process is to shift the course of the church. It is designed to stop its hemorrhage.

The Apostle Paul writes in 1 Corinthians 3:10-11 "According to God's grace that was given to me, as a skilled master builder I have laid a foundation, and another builds

on it. But each one must be careful how he builds on it, because no one can lay any other foundation than what has been laid-- that is, Jesus Christ."

We need to have a blueprint for discipleship making. We need to transform the church into a disciple making church. We need a strategy, a curriculum of growing people spiritually in Christ, of bring in new believers in the faith and sending them out ready to make other disciples. We cannot continue to assume that the praise session of the church and good preaching is enough to help members in their growth. This discipleship track will have different dimensions: (1) Fundamental beliefs of Seventh Day Adventist (2) How to give basic Bible Studies without any notes (3) meeting Jesus again (4) Leadership 101 (5) Small group ministries and (6) Conflict resolution.

The writer knows that if people come to church and stay in church it is because the church is meeting their needs. There must be a clear vision and process that connects them with and to Jesus Christ. Only Christ can keep one, hence our goal is to engage with the one who says "...I am with you always even until the end of the age".[11]

The writer knows firsthand of paradigm shifts. He knows what it means and feels like when one is living an irrelevant life with shame and guilt. He knows that unless the church becomes relevant by connecting with the youth and helping them develop and foster a transformational relationship with Christ, many will make the same mistake he made and many may not be as fortunate as he was to return to God and the church. The writer believes that is why God has called him for such a time as this. He has the passion for developing a curriculum program to help youth stay committed to God and working in the church. The writer knows that unless the church adapt its methods in reaching

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[11]Mt 28:20.

young people in the postmodernism era, it will not just lose the youth, but it's future will be in jeopardy.

The writer believes in the mission of the church. The church is established by the risen Lord. The church is to be a place of transformation, worship, fellowship and service; hence, discipleship. The writer believes that unless the church reclaim its purpose which is to make disciples and adapt to the new paradigm of postmodernity, it will forfeit its raison d'être. It is this writer passion to see the church be what God intended it to be.

What is this talk about paradigm shift, this talk about postmodernism and postmodernity? Francis Schaeffer posits that cultural phenomena are symptoms of philosophical shifts.[12] Hence, *postmodernism* frames current thinking and shapes culture today with its philosophical underpinnings. We look back to see where *postmodernity*, and its cultural phenomena stemmed. Postmodernism, the philosophical movement that has given rise to *postmodernity* is like an octopus with many long tentacles.

As the twentieth century dawned, people lived with the idea that humanity was improving, that morality would increase and that science and technology would solve all woes and would usher in a new world. Human beings, it was believed, were essentially on the path toward perfection; that is, through the right kind of education and moral training, humans could improve themselves and their society. All this was supposed to start happening as we entered the brave new world of the twentieth century. For it was

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[12]K. A. Smith, James, *Who's Afraid of Postmodernism? Taking Derrida, Lyotard and Foucault to Church* (Grand Rapids, MI: Barker Academic, 2006), 20.

thought that human beings were an autonomous rational being in a mechanical world with fixed laws.[13]

With mankind as a cognitive being in a world characterize by fixed laws and principles, it was thought that progress was certain. With man's optimism in this framework, mankind was supposed to understand himself and his world which would inevitably ensure a new world, a utopia as it was believed. The trajectory toward progress, advancement and perfection was unflinching in the modern worldview.[14] However, the evidence tells another story.

Even though, significant progress was made during the modern era, the data has confirmed some of the worst fears of human beings. Chuck Smith, Jr. notes that "… the unqualified optimism of modernity gave way to a skeptical and emotionally detached resignation to inevitable consequences."[15] In modernity, reason trumped faith, science alone was dubbed the new messiah that would lead to morality, progress was unavoidable, and knowledge was naturally good. Science and reason was omnipotent, supreme, the all sufficient means of knowing what is real and true in our world. The great disappointment with modernity's failures illuminated the path to postmodernism. Modernity's perfect check bounced and it unleashed all kinds of bankruptcies. It is the shortcoming or the negative effects of modernism that gave rise to postmodernism.

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[13]Ernan A. Norman., *A Strategy for Reaching Secular People* (Bloomington, IN: Author House Publishing, 2007), 15.

[14]Ibid.

[15]Church Smith, Jr., *The End Of The World As We Know It* (Colorado Springs, CO: Water Brook Press, 2001), 32.

The term *postmodernism* first emerged in the 20ᵗʰ century to describe new architectural and literary movements that opposed commonly accepted canons regarding the unity and coherence of narratives and artistic styles.[16] Jean François Lyotard in his work translated by Geoff Bennington and Brian Massumi, *The Postmodern Condition: A Report on Knowledge* states, "…it designated the state of our culture following the transformations which, since the end of the nineteenth century, have altered the game rules for science, literature and the arts."[17] Post-modernity is that which follows modernity. This condition is observable in the highly developed societies. Sociologist, meanwhile, have used postmodernism to indicate discordant trends such as the parallel growth in cosmopolitan globalization and parochial traditionalism.

The term has also been appropriated by mainly French and German philosophers to designate a criticism of reason, regarded as a universal and certain foundation for knowledge and morality, and modern culture, understood as a progressive unfolding of knowledge and morality. According to Smith, postmodernity is not irrational; it just doesn't subscribe to the notion that human reason has all the solutions to the travail of the world.[18] In the new era of postmodernity, narrative, emotion, experience and intuition all can yield knowledge.

Smith demonstrates some of the innovation of postmodernism in an exchange between a young Christian apologist and a student from a university. "Standing outside a coffee shop, the Christian carefully deployed the strategy he had learned from reading

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[16]Donald M. Borchert, 1st ed., *Encyclopedia of Philosophy 2ⁿᵈ Ed.* (Farmington Hills, MI: Gale Thompson Publishing, 2006).

[17]Lyotard Jean-François, *The Postmodern Condition: A Report on Knowledge*, trans. by Geoff Bennington and Brian Massumi, (Minneapolis, MN: University of Minnesota Press, 1984), xxiii.

[18]Smith, *The End Of The World*, 46.

books by Francis Schaeffer and C. S. Lewis. He forced the student to articulate his beliefs. Finally, when the poor student had no more answers or arguments, the Christian dropped the net, demonstrating that Jesus offered the only rational way out of the labyrinth. But the entire program of the apologist, so carefully constructed and executed, was demolished when the student ended the conversation by saying, 'You are probably right, but I just don't feel the same way about it...'"[19]

Postmodern people are not convinced by reason alone. Science does not possess all the trump cards. Science is not discarded; however, the scientific method is one out of a myriad of voices striving to be heard. The cult of science has been broken. History is not the recollection of facts in postmodernity but the historian point of view of events. The argument is that any history is "his, her or their story." History serves the historian and their masters. History has no meaning, it is a servant.

Another major echo in postmodernism is that there is no absolute truth. Truth is said to be relative. Postmoderns reject what is known as meta-narratives. Any all encompassing world view is discarded. Any proponent of the one story or truth that all others depend on are frown upon. A definition espoused by Lyotard of *post-modernity* is that it's "...incredulity towards meta-narratives". This disbelief is unquestionably a product of progress in the sciences, states Lyotard. This unrest of distrustfulness of narratives and science has altered the rules of the games to impinge the new paradigm which is now shifting the rules of the game. However, scientific knowledge does not represent the totality of knowledge; it has always existed in addition to and in

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[19]Ibib, 48.

competition and conflict with narratival knowledge.[20] Smith writes that," meta-narrative according to postmodern theory, are used legitimize particular political structures, cultural preferences and ways of life. Instead of one grand narrative, post-modernity call our attention to the many, varied and local narratives of each culture, group and yes person. Each culture it points to embraces stories, myths that explain and justify its own social structures and defines its reality."[21]

Post-modernism has unleashed a thorough breakdown in realism. Here are the characteristics that are associated with postmodernity and postmodernism:

- Everything is interpreted meaning

- Incredulity in meta-narrative: In this notion the religion of reason and science as the sole proprietor of "Truth" is rejected in the modern sense. There is a suspicion and disbelief of all encompassing worldviews. The problem for postmoderns here is not *what* a *mega-narrative* says or conveys, but the way a "grand-narrative" is conveyed and why they tell them.

- No objective knowledge. Our *situatedness*, our subjectivity, prevents us from directly accessing the real world or having true knowledge about it. This is not to say that the real world is not there (though some would suggest this), only that we can never shed our perspectives to access it. No one has a *god's eye view* of reality; therefore no one can claim to have the truth about it.[22] Knowledge is always through ones reference.

- The scientific method or way is not the only way to approach a problem

- A refusal to judge one culture over another

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[20]Lyotard, *The Postmodern Condition*, 7.

[21]Smith, *The End Of The World*, 51.

[22]All About Worldview, http://www.allaboutworldview.org/postmodern-worldview.htm.

It is crucial that the church recognize and address the time it finds itself in. The project model is framed in this context. The church is at a crossroad, as popular culture transitions and marches to an uncertain future. We know one thing, that the church must engage or it will forfeit its place of relevance. We cannot lose another young person; we cannot lose another member and we must rescue the world. Jesus made it clear that we are to make disciples and reach the entire world with the gospel.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

Every movement has an inception. There is a context and circumstances that give rise to movements and new patterns of thinking and doing things. After all, the Holy Scriptures states "...no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins."[1]

According to the Gospel of Matthew, Jesus ended his physical earthly mission by sending his disciples into the world to make new disciples. He commanded them to baptize and teach what he had taught them. This account is known as The Great Commission in Christendom. The evangelist Matthew writes, "Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'"[2]

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[1]Mk 2:22 (NIV).

[2]Mt 28:16-20 (NIV).

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Being and making disciples is the command of the Savior Himself. Russell C. Burrill writes that the Great Commission stands as the Magna Carta of the Christian church. It is its reason for being.[3] The Great Commission is the *a priori* for the origin of the church. It defines the purpose of the church. In that charge, we find three great works that summarizes the objectives: making disciple, baptizing disciples and teaching disciples. Today in the church we baptize, and there is some teaching, but what about disciple making? Burrill states that the mission of the Great Commission is incomplete if any of the three works is missing.[4] In the Greek, the Great Commission has three participles, suggesting the continuous nature of the act as going, baptizing and teaching, but only one imperative; discipling. The emphasis it seems is to posit itself on discipleship.

The Great Commission can be interpreted as "Then going, disciple all nations, baptizing in the name of Father, Son and the Holy Spirit and teaching them to obey all the commands I have given you." Christopher B. Adsit claims that in the Great Commission there are three adverbial participles; he points out that what we have in Matthew 28:19-20 are three verbish-looking words all modifying the main verb of the sentence; *make disciples* which happens to be an *imperative* or a command. He claims that Jesus actually and grammatically commanded us to make disciples, the "going, baptizing and teaching" tell us how we do it. Making disciples is the end, the focus, the command. Going,

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[3]Russell C. Burrill, *Recovering An Adventist Approach to The Life & Mission of The Local Church* (California: Hart Books, 1998), 7.

[4]Ibid., 11.

baptizing and teaching are the means, the method, and the activity.[5] In our post-modern epoch, the church is failing miserably to fulfill its vocation in disciple making. We must reclaim the Great Commission like the eleven did because the Christian church is called to complete the mission that the risen Lord gave on the mountain in Galilee before His accession.

Hence, making disciples is central to the church. Rick Warren in the *Purpose Driven Church* writes that the New Testament is very clear that God's will for every believer is spiritual maturity.[6]Well, how does a Christian grow? It is through the process of discipleship. Warren, states that it is a myth to think once one has joined the church they will automatically grow. The truth is, he claims, is that discipleship has to be intentional. A person needs volition, resoluteness and effort in order to become a disciple of Jesus Christ. Terry Thomas writes in his book, *Becoming a Fruit-Bearing Disciple* quoting W. Oscar Thompson Jr. in *Concentric Circles of Concerns,* states that "We are good at teaching, and we are good at listening, and we are good at baptizing; but somehow we have lost our central theme. We are not very good at making disciples as we are at going."[7] Thomas continues; the church has a dual mission of inviting people to become disciples of Jesus and the responsibility of helping them become "fruit-bearing disciples of Jesus."[8]

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[5]Christopher B. Adsit, *Personal Disciple Making* (San Bernardino, CA: Here's Life Publishers, 1988), 41.

[6]Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing, 1995), 331.

[7]Terry Thomas, *Becoming A Fruit-Bearing Disciple* (Raleigh, NC: Voice of Rehoboth Publishing: 2005), 29.

[8]Ibid., 21.

What does a disciple looks like? A disciple is one who is called by Jesus; *follow me*. Robert C. Tannehill states that the call consists not only in following Christ in the sense of journeying with him and leaving work and family, but also in the sense of *doing what Jesus does.*[9] Disciples are to be closely associated to Jesus and share in his work. David Wardell and Jeff Leever writes in *Daily Disciples* that the individual must not just be "a follower of some of his teachings, but a follower of man himself. A disciple is wholly devoted to him."[10] Christopher B. Adsit writes that a disciple is a learner, a pupil that learns by use and practice. The focus is not on the acquisition of new data but on habit formation.[11] He claims that a "disciple is a person-in-process who is eager to learn and apply the truths that Jesus Christ teaches him, which will result in ever deepening commitments to a Christ like lifestyle."[12] The idea here is that discipleship is the work of a lifetime. We never arrive. Adsit notes that the concept represents more of an attitude of commitment. If the determination is there and perseverance holds true, eventually the character qualities and discipline will eventually manifest. However, there are too many variables involved to predict any sequence and prescribed rate.

John Wesley understood the importance of discipleship for he writes, "O begin! Fix some part of every day for private exercises... Whether you like it or not, read and

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[9]Robert C.Tannehill, *A Mirror for Disciples* (Nashville, TN: Discipleship Resources, 1977). 8.

[10]David Wardell, D and Jeff Leever, *Daily Disciples* (Goose Creek, NC: Promise Press, 2001), 31.

[11]Adsit, *Personal Disciple Making*, 31-32.

[12]Ibid., 35.

pray daily. It is for your life; there is no other way: else you will be trifler all your days".[13] Wesley goes on to say that it is a life to live not a time to observe.[14] Wesley exclaims that "God calls the church to the work of mission, and in response to God's call, the church as the witnessing community of faith, works to nurture and build its members into a stage of mature discipleship which is both individual and corporate."[15]

Discipleship has appeared throughout Christian history. It has not remained static since the theme appears in many religions and worldviews. It can take differing forms in different historical and cultural settings. What started out as an association or fellowship with a teacher for cognitive and rational development, and in the New Testament, a call to follow Jesus of Nazareth, the Messiah, and the subsequent broadcasting of the Kingdom of God through the kerygma of the Gospel accompanied with works has now become a contentious platform for meritorious work of righteousness for it's on sake. It is time for a revival of authentic discipleship presented by Jesus of Nazareth, the Christ; it is time for a revolution, or the church will have to close its doors and forfeit its call of kingdom preaching and building for God. The purpose of the church is making disciples as set forth by Jesus through the process of going, evangelizing, teaching and baptizing. It is time for discipleship. We must live the life.

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[13]Steve Harper, *Devotional life in the Wesleyan Tradition* (Nashville, TN: The Upper Room, 1983), 11.

[14]Ibid., 18.

[15]George R. Eli, *Social Holiness* (New York, NY: Peter Lan Publishing, Inc, 1993). 63.

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundations

The purpose of this paper is not an interpretation but an exposition. Its intent is to dissect specific passages of scripture with the intent of finding its meaning and message on its own term. This paper will try to uncover the original meaning of the text while providing its reader with a post-modern message. The researcher's inquiry will try to bring out the meaning of the text. He uses Bible Works, Lexicons, Dictionaries, Commentaries and Scholarly Publications to help him arrive at a coherent conclusion. A particular passage of scripture found in the book of 1Samuel reads as follows according to Hebrew language:

> Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting. So he said to them, "Why do you do such things? I hear from all the people about these wicked deeds of yours. No, my sons; it is not a good report that I hear spreading among the LORD's people. If a man sins against another man, God may mediate for him; but if a man sins against the LORD, who will intercede for him?" His sons, however, did not listen to their father's rebuke, for it was the LORD's will to put them to death. And the boy Samuel continued to grow in stature and in favor with the LORD and with men.

This passage is extremely important because it affords us a look at the relationship between teacher and student; mentor and apprentice. As we analyze the text we find that wickedness becomes one of the problematic issues facing Eli's sons Hophni

and Phinehas. This particular passage illuminates that positional leadership that leads to the abuse of power is detested by God. In this case, Samuel received God's favor while the sons of Eli the high priest did not.

How could the sons of the high priest despise the sacrifice of the Lord? Surely they had been trained and guided rightly by Eli, their father. What could be the cause of their wickedness? How can one who is not Eli's flesh and blood be so righteous, for the text says that Samuel lives with the approval of man and God? All these are question that must be answered in order to understand the text.

The books 1 and 2 Samuel were originally one book.[1] The oldest Hebrew manuscript from Qumran (4QSam) includes both 1 and 2 Samuel on a single scroll. In addition, the Talmud references allude to the single book of Samuel. Most biblical scholars believe that the division into two books was probably introduced by the Greek translators (the Septuagint), perhaps to create scrolls that were more manageable.[2]

In the Septuagint manuscripts, the book of Samuel and Kings are divided into four books called 1-4 Kingdoms. Furthermore, The Word Biblical Commentary states that the designation of a portion of the Hebrew Bible as 1 Samuel is neither old nor helpful. A more traditional unit might simply be Samuel. The division between 1 and 2 Samuel was introduced into the Hebrew Bible with the First Rabbinic Bible of Bombeg

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[1] *The New Interpreter's Bible Volume II* (Nashville, TN: Abingdon Press, 1998), 950.

[2] *The International Critical Commentary on The Book of Samuel* (Edinburg, UK: T & T Clark, 1961), .xi.

published at Venice in 1516.[3] Subsequent to its use in the Second Rabbinic Bible of

1524/1525 the division into two books has become standard.[4]

This division and its designations were adopted by Jerome in his Latin translation

(the Vulgate) and became the common designation in Roman Catholic Bibles until the

mid-twentieth century. Scholars argue that the place of division is more stylistic and

customary following the death of a major figure. Hence the division of the books of

Samuel was placed after the death of Saul.[5]

The two books are one book in the Hebrew manuscripts. Scholars agree that the

division into two was first make by the Greek translators or by the Greek scrolls on which

Greek and Latin works were written of certain conventional sizes. Biblical book such as

Samuel, Kings and Chronicles were rendered into two books in order to fit into the

model.

Henry Smith in the International Critical Commentary on Samuel noted that the

historical importance of the Books of Samuel must be evident to the least attentive

reader. In them resides the logical information concerning the formation of the monarchy

in Israel.[6] The book of Samuel provides the context behind the rational transition to the

monarchy. The books form a part of the continuous history of Israel which begins with

the conquest of Canaan and ends with the Exile, or, if we include the Pentateuch, Joshua

and Judges as is apparently the design of the collectors of the books, which begins with

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[3]Ibid.

[4]R. W. Klein, *Word Biblical Commentary: 1 Samuel Vol. 10* (Dallas, TX: Logos Electronic Library System; Word Biblical Commentary, 1998).

[5]Ibid., 950.

[6]Ibid.

the Creation and ends with the Exile. The period covered by the books of Samuel has

been estimated by scholars to be about a hundred years. It was evidently one of the most

important centuries in the life of Israel, for in it was the transformation of the 12 tribes of

Israel to the monarchy.

The prevailing opinion among scholars is that the historical books of the Old

Testament are anonymous. The historical narratives contained in Joshua, Judges, Samuel

and Kings ends with the Babylonian Exile of the sixth century B. C., hence, it is believe

by modern critics that the final edition of these books was not made until that century; but

the final writer or perhaps writers must have had many earlier documents, stories, and

tales which he could use. It is uncertain how many documents were available to the

compiler or compilers/editors. According to D. F. Payne, the hand of exile that penned

Samuel is hard to detect. Payne believes he was much more of a compiler than an author.

Hence, the compiler selected his material carefully, and he added to it or adapted it when

he chose, so it is best to think of him as an editor.[7] The overwhelming consensus is that

the book of Samuel as we have it now, 1 Samuel and 2 Samuel is a product of the sixth

century B.C. to address the survivors of the Babylonian exile. It is to remind them where

they have come from and give them hope in a God who is able to fulfill God's purpose

despite the waywardness of the people.

The present shape of 1 Samuel is *Deuteronomistic*, the author is telling the story

of a people who became a nation called by Yahweh. Smith believes that the

writer/historian used earlier documents and many available sources in which he compiled

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[7]D. F. Payne, *The Daily Study Bible Series: I & II Samuel* (Louisville, KY: Westminster John Knox Press, 2001).

his work. Smith claims that the duplication of stories such as "…Saul rejection and the second makes no allusion to the earlier, the two or three accounts of Saul's appointment as king, the two accounts of David's coming to court, two sets of negotiations for Saul's daughter, two stories of David seeking refuge with Achish, two stories of the death of Saul" to name a few are self evident of a compiler sources.[8]

All survived copies of the Hebrew Scripture represent a recension of the text. Extravagant view of the integrity and perfection of this text prevailed among Jewish scholars and passed over into the Church. These views were formulated into dogma in at least one instance and have dominated the view of the church. Textual criticisms have come with fierce anger in the last half century. The text of Samuel is seen as more corrupt that any other book of the Bible second to Ezekiel.[9]

The unit that includes our pericope is dubbed Samuel at Shiloh, chapters 1–3. This unit consists of an account of Samuel's marvelous birth, the sins of the sons of Eli, and Samuel's vocation.[10] This is the story of the fall of the priestly house of Eli and the rise of Samuel.

Negative and positive reports about Samuel and Eli and his sons are juxtaposed in the text. Indeed they have their desired effect because the reader is set in contrasting mode to see Yahweh's grace and judgment at work. The relationship between this juxtaposition of stories tends to legitimate Samuel, who is to receive a special calling and play an important role in the life of the nation and the transitional period of Judges to the

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[8] Ibid., xv.

[9] Ibid., xxx.

[10] R. W. Klein, *Word Biblical Commentary: 1 Samuel.*

monarchy. In addition the contrast of the Elides with Samuel fully justifies the judgment that will soon meet the sons of Eli called sons of Belial in the text.[11]

The priestly malpractices at Shiloh are noted in 1 Samuel 2:13–17. The priests took more than their share of the offering violating God's explicit command in Deuteronomy 18:4, "This is the share due the priests from the people who sacrifice a bull or a sheep: the shoulder, the jowls and the inner parts." In addition, the priest, descendants of Aaron received the breast for a wave-offering and the right thigh according to Leviticus 7:31, 32. Another malpractice was their insistence on taking by force if necessary a piece of meat before the fat was burnt off, for the fat belonged to the Lord; Leviticus 7:22–5.[12] They were guilty of prostitution with female sanctuary assistants. They did not respond to the pleading of their aged father, who accepted that they were beyond human intercession.[13] Simply put, the sons of Eli did not know God.

Crucial Words, Grammar and Analysis

There are words that need our careful attention in our pericope. In verse 22, the old zaqen is probably a derivative of *zaqen* (beard). The verb *zaqen* (to be old) comes from this noun.[14] The association of old age with a beard can be made, but should not be stressed. It is a stative verb which in the Qal denotes the state of being which follows

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[11]Ibid.

[12]J. Barton, and J. Muddiman, *Oxford Bible Commentary: 1 Sa 2:11* (New York, NY: Oxford University Press, 2001).

[13]Ibid.

[14]W. Vine, M. F. Unger, and W. White, *Vine's Complete Expository Dictionary Of Old and New Testament Words* (Nashville, TN: Thomas Nelson Electronic Library, 1997).

being young. We meet the phrase old and advanced in years (Gn 24:1; Jo13:1; cf. 1 Sm
17:12) or old and full of days (1 Chr 23:1). It refers to both men and women. During this
period, prospects of marriage (Ru1:12) and childbearing ceased (Gn 18:12–13; 2 Kgs
4:14). Gray hair appears (1 Sm 12:2). There is a failing of sight (Gn 27:1; cf. 1 Sm 3:2;
4:15), metabolism and mobility (1 Kgs 1:1, 15), and there is danger of falling (1 Sm
4:18). A description of the onset of age in poetic symbols is found in Ecclesiastes 12:1–5.
Death is an imminent prospect (Gn 19:31; 24:1; 27:1–2; Jo 23:1–2). Leadership must be
relinquished (Jo 13:1; I Sm 8:1, 5; I Chr 23:1). Yet one in this state is to be respected (Lv
19:32) and not despised (Pr 23:22).[15] We begin to see the importance of the word *zaqen*
in the story of the Eli.

The next word is *shama;* to hear, hearken, listen, obey, or publish. This word
occurs throughout the Semitic languages including biblical Hebrew and Aramaic. *Shama*
occurs in all historical layers of Hebrew, and about 1,160 times in the Bible. The word is
attested 9 times in biblical Aramaic.[16] It has the basic meaning, to hear. This is extended
in various ways, generally involving an effective hearing or listening: 1) listen to, pay
attention; 2) obey (with words such as commandment,etc.); 3) answer prayer, hear;
4)understand; and 5) hear critically, examine (in court). Basically, this verb means to
hear something with one's ears, but there are several other nuances. In Genesis 37:17, a
man told Joseph that he heard Joseph's brothers say, "Let us go to Dothan;" in other
words, he unintentionally overheard them say it. *Shama* can also be used of

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[15]R. L. Harris, G. L. Archer, and B. K. Waltke, *Theological Wordbook of the Old Testament*
(Chicago, IL: Moody Press, 1999).

[16]*Vine's Complete Expository Dictionary...*, 249.

eavesdropping, or intentionally listening in on a conversation; so Sarah overheard what the three men said to Abram (Gn 18:10).[17] Again, the word may mean to come into knowledge about. Moses told the unclean men to wait while he listened to what the Lord would command regarding them (Nm 9:8). His intent clearly was more than just to hear something; he intended to gain some knowledge from the Lord.[18] Instances of the basic use of the verb are numerous.

We have the words *lie down* from *sakab* a very important word in our text, it appears most often in the Qal primarily with the meaning, to lie down (as in death) or to lie down (for sexual relations). Whenever the derivatives of *sakab* is used in a context of sexual relationships, those relationships are illicit (Gn 30:15, 16; 2 Sam 11:11 may be exceptions). This is no less true with the verb *sakab* itself. In one instance it is used in legal statements that forbid certain types of sexual liaisons. Exodus 22:16outlaws fornication: "If a man seduces a virgin who is not betrothed and 'sleep/lie' with her, he shall pay her price and make her his wife." Deuteronomy 22:22 advocate the death penalty for two people caught in adultery: "If a man is caught 'sleeping/lying' with another man's wife both must die." Leviticus 18:22and 20:13use *sakab* in the statement that prohibits homosexual relationships: "The man who 'lies' with a man … they must die." Finally in Deuteronomy 27:21"lying with animals is cursed by the Law.[19]

Apart from legal texts, *sakab* is used in narrative sections that describe incidents of inappropriate behavior. The daughters of Lot made their father drunk and then 'slept'

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[17]Ibid., 1:107.

[18]Ibid., 1:108.

[19]Harris, *Wordbook of the Old Testament*, 921.

with him Genesis 19:32. One of Abimelech's subjects almost inadvertently committed adultery with Rebekah (Gn 26:10). The verb is used to describe the rape of Dinah, Jacob's daughter, by Shechem (Gn 34:2, 7). Reuben slept with his father's concubine Bilhah while Jacob was absent (Gn 35:22). The sons of Eli engaged in illicit sexual pursuits with the women that ministered at the doorway of the tabernacle. By contrast when the Scripture makes reference to a sexual relationship that is within the boundaries of God's will, it usually uses a phrase such as "Adam knew his wife and she conceived," as recorded in Genesis 4:1, 17.[20]

The word coming, *amar* in verse 23 is important. *Amar* refers to the simple act of communicating with the spoken word. Usually the word is used of direct speech (say), although it may be used in indirect speech as well (speak).[21] We have the expression in verse 23 "why do you do such things", the word that draws attention in Hebrew is *asah* which mean to make, do and to press and to squeeze. According to the Theological Wordbook of the Old Testament in can mean *do, fashion, accomplish*.[22]

Next we will discuss the word evil. This form of *ra* qualifies the nouns to which it is related, indicating the quality or the injurious activity of the noun.[23] Eli's son dealt with the people in a manner that is wicked.

In verse 24, *abar*, the verb refers primarily to spatial movement, to moving over, through, or away from. This basic meaning can be used as going over or through a

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[20]Ibid.

[21]*Vine's Complete Expository Dictionary...*, 1:216.

[22]*Theological Wordbook of the Old Testament*, 921.

[23]Ibid., 855.

particular location to get to the other side, as when Jacob crossed over the Euphrates to escape Laban in Genesis 31:21. Another specific use of this general meaning is to pass through something.[24] The sons of Eli have allowed the people by their action to go through a wicked time.

In verse 25 the word *palal* means to pray, intervene, mediate, judge. Found in both biblical and Modern Hebrew, this word occurs 84 times in the Hebrew Old Testament. The word is used 4 times in the intensive verbal form; the remaining 80 times are found in the reflexive or reciprocal form, in which the action generally points back to the subject. In the intensive form which we have in our text *palal* expresses the idea to mediate, to come between two parties; always between human beings. Thus, if a man sins against a man, God will mediate for him …"[25] But Eli asked, "If a man sins against God, who can mediate for him?" The sins of Eli's sons have been primarily against God: They had been guilty of despising the offerings of Yahweh.

In verse 26, the word *halak* is use to describe the life of Samuel with God. The Hebrew word *halak* means to go, walk, or behave. This verb can also be used of one's behavior, or the way one walks in life. Therefore, he who walks uprightly shall be blessed of God according to Isaiah 33:15. This does not refer to walking upright on one's feet but to living a righteous life.[26] Our attention is brought back to Samuel. He is the foil or contrast to Eli's sons. In verse 21, we read of his approval by God; now we hear that he continues to grow in both divine and human approval.

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[24]*Vine's Complete Expository Dictionary…*, 1:172.

[25]Ibid., 185.

[26]Ibid., 280.

Conclusion

Although our passage in consideration is 1Samuel 2:22-26, it is part of a larger pericope narrating the times and the religious piety of the time. The narrative can be place with time of the Judges. Seemingly Eli is the last Judge of Israel. Our text is part of larger corpus namely 1 Samuel 2:12-36. The passage itself is transitional. Although Samuel will function as a Judge, his primary role would be that of transitioning the people from the frantic 12 tribes of Israel into a consolidated monarchy. The passage explains why and how Samuel will come to occupy his place.

After the generation that took the land of the Canaanites died, another generation grew up, "who knew neither the LORD nor what God had done for Israel." Everyone did what was right in his own sight. The tone of this pericope carries the same mood. 1 Samuel 2:12 says that Eli's sons were sons of Belial, meaning worthless, useless, without growth, and without success. It also means swallower or the abyss. The word belial is compared to Satan in 2 Corinthians 6:15. The pericope starts by attributing the sons of Eli to Belial, they did not know (the Hebrew word yada) Yahweh. The Hebrew word yada means to have and intimate knowledge or connection with God. Because the sons of Eli were sons of belial they led the people astray and cause them to forsake the tabernacle of God. Imagine, serving as priest of the living God, who brought them out of bondage and guided them to the Promised Land and not knowing God and God's precepts.

The high priest, Prophet and Judge Eli has reached a time in his life where a change must come. The reader anticipates change with the careful placing of the *zaqen* in the narrative. As it was customary and commanded by God, one of the sons of the high priest is to replace him. With death marching with increasing speed toward Eli, the text

presupposes that leadership must be passed on. The normal change of the guard is interrupted because the sons of Eli are truly sons of Belial. The young priests were corrupt. However, because of his walk with God, Samuel made contrasting choices from Eli's sons and gained the respect, admiration and approval of God and the people. The sons of Eli were despicable characters who violated the system of donations to the priests in Shiloh and who backed up their greedy maneuvers with threats of violence while practicing a form of shrine prostitution with women who served at the entrance of the tabernacle. The elderly Eli confronted his sons with reports and pleaded with them but to no avail. Although he warned them of the severe consequences of sins against Yahweh in contrast to sins against one's fellows, his sons did not listen to him. Sins against another person, Eli warned, can be mediated if one sin against Yahweh himself, there is no higher person who can intercede for him. Eli's sons were wicked priest; they did not know God according to 1 Samuel 2:12. This was exhibited by their sins. Meanwhile Samuel continued to live a righteous life before both Yahweh and the people in the midst of these rascals because of his relationship with God.

The text shows the great danger the people of God are in when people do not know the God they serve. Instead of being in the face of God as Samuel is said to be in the text, the sons of the high priest, prophet and judge are just the opposite way. It is a great danger when people practice religion without God. It is worthless! The rest of the body of the larger pericope 1 Samuel 2:27-36 tells the rest of the story; one of consequences and judgment that would follow the house of Eli.

Choice of Passage

The purpose of this foundation is not an interpretation. Its intent is to dissect the pericope with the intent of finding its meaning and message on its own term. This paper will try to find out what the author tried to covey to its readers of that day and its meaning in a post-modern age. The researcher's inquiry will try to bring out the meaning of the text. He will use Bible Works, Lexicons, Dictionaries, Commentaries and Scholarly Publications to help him arrive at a coherent conclusion. Acts 20: 7-12 reads in the Greek as follows:

> VEn de. th/| mia/| tw/n sabba,twn sunhgme,nwn h`mw/n kla,sai
> a;rton(o` Pau/loj diele,geto auvtoi/j me,llwn evxie,nai th/|
> evpau,rion(pare,teine,n te to.n lo,gon me,cri mesonukti,ouÅ
> h=san de. lampa,dej i`kanai. evn tw/| u`perw,|w| ou- h=men
> sunhgme,noiÅ   kaqezo,menoj de, tij neani,aj ovno,mati Eu;tucoj
> evpi. th/j quri,doj(katafero,menoj u[pnw| baqei/ dialegome,nou
> tou/ Pau,lou evpi. plei/on(katenecqei.j avpo. tou/ u[pnou e;pesen
> avpo. tou/ triste,gou ka,tw kai. h;rqh nekro,jÅ   kataba.j de. o`
> Pau/loj evpe,pesen auvtw/| kai. sumperilabw.n ei=pen\ mh.
> qorubei/sqe(h` ga.r yuch. auvtou/ evn auvtw/| evstinÅ   avnaba.j
> de. kai. kla,saj to.n a;rton kai. geusa,menoj evfV i`kano,n te
> o`milh,saj a;cri auvgh/j(ou[twj evxh/lqenÅ   h;gagon de. to.n
> pai/da zw/nta kai. pareklh,qhsan ouv metri,wjÅ

Statement of the Problem or Question About the Passage

This text has great importance as it contends the appeal of a great preacher who failed to keep the youth Eutychus awake throughout his preaching or teaching. It contends the notion of substantive preaching versus dynamic preaching. It challenges our understanding that substance is not all it takes to keep youth awake in our preaching.

The Immediate Historical Context

According to Carson, Moo and Morris in their book, *An Introduction to the New Testament*, the book we know as the Acts of the Apostles belongs with the Gospel of Luke as the second volume in a history of Christian beginnings.[27] It is only when the second volume is not accompanied by its companion that the name becomes a matter of importance. Second and third century authors made various suggestions, such as *The Memorandum of Luke* (Tertullian) and *The Acts of the Apostles* (Muratorian Canon). The name that would eventually remain, *The Acts of the Apostle*, is first used in the Anti-Marcionite prologue to Luke.[28] The word *Acts* [praxeis] denoted a recognized genre, or subgenre, in the ancient world, characterizing books that described the great deeds of people or of cities.

According to Carson, Moo and Morris, in Acts, Luke navigates the reader on a whirlwind tour of three decades of church history. We visit Jerusalem, Judea, Samaria, Syria, Cyprus, many cities in Asia Minor, Macedonia, Greece and finally Rome. We witness the first preaching of the Apostles, beatings, threats, imprisonments, miraculous rescues, earthquakes, disputes, shipwrecks and many more events.[29] While many individuals are on the excursion; two are more frequent, namely Peter (Chapters1-12) and Paul (Chapters13-28). Scholars have suggested that the tour can be divided into the two sections mention above base on the prominence of these two individuals. Each of these major sections can be subdivided further into three parts, which are marked off by key

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[27]D. A. Carson, Douglas J. Moo and Leon Morris, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan Publishing, 1992), 181.

[28]F. F. Bruce, *The Book of Acts*, rev. ed., (Grand Rapids, MI: Eerdmans Publishing, 1988), 5, 6.

[29]Carson, *An Introduction to the New Testament*, 181.

summary statements. In these brief notes, the author sums up a series of events by telling us that they have led to the growth of the Word of God or of the church (Acts 6:7; 9:31; 12:24; 16:5; 19:20). Each section carries the reader to a new geographic and/or cultural stage in the itinerary of the Gospel, as Luke portrays the fulfillment of Jesus' command to the apostles that they be his witnesses "in Jerusalem, all Judea, Samaria and to the ends of the world" (Acts 1:8).[30]

We find our passage in the second section of the book of Acts also called the *we* passages beginning with Chapter 16, indicating the author himself was part of the group from there on. Our periscope is encapsulated in the missionary journeys of the Apostle Paul. Although Paul initially set out to evangelize the Jewish Diaspora, the proselytes and God fearers, however, general Jewish persecution and rejection of the Gospel led Paul and his companions to turn directly to the Gentiles. Our story commences with Paul's urgent need to get to Rome (19:20, 21). The determination of Paul drives Luke's narrative, although it takes Paul some time to get to Rome. He leaves Ephesus, where on his second visit he tarried for two and a half years. He leaves after a serious public uprising forces him to go (19:23-41). He revisits other churches in Macedonia and Greece and decides to return to Judea by the same route because of a plot against his life (20:1-6). On his way back, Paul stops to preach in Troas and again in Miletus to meet with the elders of the church and in Ephesus to give a farewell speech and some final instructions (20:7-38). Our passage is framed in Paul's last sermon with the church of Troas.

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[30]Ibid., 182.

The conclusion that the author is Luke is mainly drawn from the unanimous witness of the early church.[31] That he was one of Paul's missionary companions is the likely proposition of the *we* passages in the book of Acts. The proposed dates for the book of Acts range across almost a century, from A.D. 62, the date at which the last event of the book takes place, to the middle of the second century when the first clear reference to Acts occurs.[32] Most scholars locate the writing of the book in one of three periods of time within the ranges of: 62-70, 80-95 or 115-130.

The Literary Context

According to David E. Aune, Luke-Acts is a *general history* written by an amateur Hellenistic historian with credentials in Greek rhetoric. Historians, Aune claims, were trained in rhetoric, not historiography and supported their hobby through independent means or were stipend clients of wealthy patrons. Luke's patron was Theophilus (Luke 1:3; Acts 1:1). Luke was also a convert to Christianity. This combination of Greco-Roman literary skill and Christian faith resulted in a novel literary work.[33]

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[31]Ibid., 190.

[32]Ernest Haenchen, *The Acts of the Apostles: A Commentary* In Justin's Apology 1.50.12 (Philadelphia, PA: Westminster Press, 1971), 3-8.

[33]David E. Aune, *The New Testament in Its Literary Environment* (Philadelphia, PA: Westminster Press, 1989), 77.

The Historical-Cultural Background

The Romans allowed the Jews to practice their religion peaceably since they had an ancient religion and had formerly been independent allies of Rome.[34] Initially, the Romans authorities did not distinguish Christianity from Judaism, and Christians shared the legal protection and social approbation of Jews. The Book of Acts reflects this situation, where Rome treated Jewish complaints against Christians as an internal problem (Acts 18:12-17). Paul, for sure had the added protection that Roman citizenship afforded (16:35-39; 22:25-29; 23:26-30; 25:9-12). Nevertheless, Acts also reflects the background to another kind of treatment of Christians: accusations by Jews eager to make distinction between Christians and themselves (13:50; 14:2, 19; 17:5-6, 13; just to cite a few), popular turmoil (14:5; 19:23) and the recognition that Christianity involved a way of life threatening to traditional pagan society (16:20-21; 19:23-41). Everything depended on the attitude of the magistrates, which was first friendly or at least indifferent. But Christianity started with several legal liabilities. It took its name from and was founded on a man who had been executed by Roman authority on a charge that amounted to treason at best. This was sure to provoke suspicion if not hostility in official circles. In addition, everywhere the teaching went it seemed to provoke disturbances and riots, something neither Rome nor the local establishments viewed kindly.

The city of Troas was an important port city on the coast of Mysia in North West Anatolia, 10 miles south of ancient Troy. It was located opposite the island of Tenedos. It served as an intersecting point for routes through the Hellespont to the east to the cities of

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[34]Everett Ferguson, *Backgrounds of Early Christianity 2ⁿᵈ ed.* (Grand Rapids, MI: Eerdmans Press, 1993), 565.

Smyrna, Ephesus, and Miletus in the south, and for sea travelers to Neapolis in Macedonia and to Athens. Troas is mentioned in four chapters of the New Testament: Acts 16:8, 11; 20:5–6; 2 Co 2:12; 2 Tim 4:13.[35] Our passage is part of Paul's farewell speech and instruction as he sets for Jerusalem before he heads for Rome.

The original name of Troas was Sigia. Antigonus, one of Alexander's generals, established it in 334 B.C. at the site city of Antigoneia by the forcible resettlement of citizens from surrounding towns such as Colonae, Larissa, Hamaxitus, Neandria, Cebren, and Scepsis. After Antigonus' death in 301 B. C., Lysimachus, the king of Thrace, renamed the city Alexandria in honor of Alexander and built a temple and walls around the city. The city came to be called Alexandria Troas to distinguish it from other Alexandrias, and then simply Troas by New Testament times.

When the Gauls menaced Ilium (Troy) in 216 B. C., the siege was lifted by a relieving force of 4,000 men from Troas. Antiochus the great tried to win over Troas in his struggle with Rome. When he was defeated at Magnesia in 190 B. C., the area around Troas was given to the king of Pergamum. Because of Rome's legendary ties with Troy through Aeneas, rumors circulated that Julius Caesar intended to move the government to Alexandria (Troas) or Ilium. Such a proposal was denounced by Horace. Augustus established a colony at Troas, the only one he founded in west Asia Minor. Henceforth, the city was known officially as Colonia Augusta Troadensium or Colonia Augusta Troas.[36]

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[35]D. N. Freedman, *The Anchor Bible Dictionary* (New York, NY: Doubleday Press, 1996), 667.

[36]Ibid., 667.

Establishing the Text

According to the fourth revised edition of the UBS Greek text there are no textual

variants in Acts 20:7-12.

Crucial Words, Grammar and Analysis

Upon the first day of the week (En de. th/| mia/| tw/n sabba,twn). The cardinal

mia/| used here for the ordinal prw,th| (Mark 16:9) as in Mark 16:2; Matthew 28:1; Luke

24:1; John 20:1 and in harmony with the *Koine*, idiom.[37]Either the singular (Mark 16:9)

sabba, tou or the plural sabba, twn as here was used for the week (sabbath to sabbath).

When we were gathered together (sunhgme,nwn h`mw/n). Genitive absolute,

perfect passive participle of suna,gw, to gather together, a special meeting of the

disciples. It is impossible for a church to flourish without regular meetings even if they

have to meet in the catacombs as became necessary in Rome. Robertson believes the

meeting was on our Saturday evening, the beginning of the first day which arrived at

sunset according to Scripture where a day begins with the night [and there was evening

and there was morning and it was the first day and so forth and so on for the seven day in

the creation account].[38] As the first century language in John 20:19 "It being evening on

that day the first day of the week" naturally means the evening following the day, not the

evening preceding the day.

To break bread (kla,sai a;rton) first aorist active infinitive of purpose of kla,w.

The language naturally bears the same meaning as in John 2:42, the Eucharist or the

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[37]A. T. Robertson, *Word Picture of the New Testament* (Nashville, TN: Broadman Press,1960), 671.

[38]Ibid., 671.

Lord's Supper which usually followed the agape. Paul, who conducted this service, was not a member of the church in Troas, but only a visitor.

Discoursed (diele,geto) imperfect middle because he kept on at length. *Intending* (me,llwn) being about to, on the point of. On the morrow (th/| evpau,rion). Locative case with h`me,ra understood after the adverb evpau,rion. If Paul spoke on our Saturday evening, he made the journey on the first day of the week (our Sunday) after sunrise.

Prolonged his speech (pare,teine,n te to.n lo,gon) imperfect active (same form as aorist) of paratei,nw, old verb to stretch beside or lengthwise, to prolong. Vivid picture of Paul's long sermon which went on and on till midnight (me,cri mesonukti,ou). Paul's purpose to leave early next morning seemed to justify the long discourse. Preachers usually have some excuse for the long sermon which is not always clear to the exhausted audience.

Many lights (lampa,dej i`kanai.) it was dark at night since the full moon (passover) was three weeks behind. These lamps were probably filled with oil and had wicks that flickered and smoked. They would not meet in the dark *in the upper room* (evn tw/| u`perw,|w|).

Sat (kaqezo,menoj). sitting (present middle participle describing his posture). *In the window* (evpi. th/j quri,doj) old word diminutive from qu,ra, door, a little door. Latticed window (no glass) opened because of the heat from the lamps and the crowd. Our window was once spelled *windore* (Hudibras), perhaps from the wrong idea that it was derived from *wind* and *door*. Eutychus (a common slave name) was sitting on (evpi.) the window sill. Ahaziah "fell down through a lattice in his upper chamber" (2 Kings 1:2).

Borne down with deep sleep (katafero,menoj u[pnw| baqei/) present passive participle of katafe,rw, to bear down, and followed by instrumental case sleep. Luke is describing the gradual process of going into deep sleep. *As Paul discoursed yet longer* (dialegome,nou tou/ Pau,lou evpi. plei/on) genitive absolute of present middle participle of diale,gomai [dispute, reason] with evpi. plei/on. Eutychus struggled bravely to keep awake, vainly hoping that Paul would finish. But he went on *for more. Being born down by his sleep* (katenecqei.j avpo. tou/ u[pnou). First aorist (effective) passive showing the final result of the process described by katafe,rw [to bring down against] finally overcome as a result of from the sleep.

Fell down (e;pesen avpo.) effective aorist active indicative of pi,ptw. Hobart (*Medical Language of St. Luke*) thinks that Luke shows a physician's interest in the causes of the drowsiness of Eutychus (the heat, the crowd, the smell of the lamps, the late hour, the long discourse).

From the third story (avpo. tou/ triste,gou). *Was taken up dead* (h;rqh nekro,j) first aorist passive indicative of ai;rw [to take up, take away], noticed Luke does not say (as) or (as if). The people considered him dead and Luke the physician seems to agree with that view. What actually was happening in the life of the Church? What did all of this mean?

Conclusion

What was actually happening in the life of church? What did all of this mean and how can we apply it to today? Do preachers have reasons for their long sermon? According to the author Luke, Paul is moving towards Rome but he's going to Jerusalem

first. In his journey, he's bidding farewell to the church he has labored as well to those he has visited. Paul is emphatic in his preaching and teaching. It almost seems that he knows that he is not going to see the Troanian Christians again as the longer section where our periscope is found when he speaks to the Ephesians church.

The passage does not mention the substance of Paul preaching suffice it to say he was long winded. Paul started at the close of Sabbath (Saturday), the beginning of the first day (Sunday). He speaks well into the night until Eutychus who has been fighting to stay awake is finally taken by a deep sleep and falls out the window. Paul stops and goes out to Eutychus and performs a miracle and then returns to his post and continues until day break.

Theological/Homiletical Reflections

It is clear from the passage that a more dynamic service is needed in order to keep all the congregants interested and attentive. Although Eutychus is singled out because of his action namely the fall, but we do not know the state of the entire congregation. According to Luke, the length of the speech of Paul and the location plays an important role in the situation; they are in the heat, the crowd, the smell of the lamps, the late hour, the long discourse. Could it be possible that how we package truth and deliver truth is essential in the reception of truth? And of course the young man's behavior of sitting by the window put him at risk of danger. Hence, in this post-modern generation let us understand that our young people as in our story will do foolish things trying to get a breath of fresh air, trying to stay awake through the night because they are waiting for morning. Some of those things will put them at risk. Let us not talk about them or the

situation, because some presumed Eutychus was dead. We must do something. The church cannot just sit around and talk while our children are falling right before our eyes. We must do something. The service had to stop, Paul was concerned because he was leaving for Jerusalem and possibly would not see the church again. He had to stop what he was doing and pay some attention to a young person in need of life. It does not matter what we must put on hold, it doe not matter the price we must pay but, let us go down and pick up our young people wherever they have fallen and whenever they fall and restore them to life and fellowship with the other believers.

The word *disciple,* born on Greek soil comes from the word *mathetes, the verb is maqhtcu,* meaning "to be a pupil, with implication of being an adherent of the teacher."[39] Its origin is from ancient Greece. From the word *maq-, mathetes,* its general use has to do with an individual who directs his or her mind to something. The process involves a reciprocal personal relationship. The technical sense of the word implies a direct dependence of the one under instruction upon an authority superior in knowledge, and which emphasizes the fact that this relationship cannot be dissolved, controls the whole usage, no matter whether the reference is to the winning of technical or academic information and skill. Finally mathetes is used in a broader sense when the reference is to an intellectual link between those who are considerably removed in time.[40]

One thing is certain; there is no disciple without a teacher. The noun *mathetes* appears 261 times in the New Testament. It is found only in the Gospels and Acts

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[39]Walter Bauer, Fredrick W. Danker, *The Greek-English Lexicon of the New Testament* 3rd Ed. (Chicago, IL: The University of Chicago Press).

[40]Gerhard Kittel, ed. trans. and ed. W. G Geoffrey Bromiley, *Theological Dictionary of the New Testament VI & IV* (Grand Rapids, MI: Eerdmans Press, 2006), 416.

(Matthew has 72 occurrences, Mark has 46, Luke has 37, John has 78, and Acts has 28). The verb μαθητεύω appears four times (Matt 13:52; 27:57; 28:19; Acts 14:21).[41] All 261 references to disciple in the New Testament are found in the Gospels and Acts. The emphasis clearly lies in the Gospels, inasmuch as only 10 percent of the references occur in Acts. This discovery already indicates that discipleship is a phenomenon which demonstrates a close association with Jesus himself.[42]

The Encyclopedia of Christianity claims that *mathetes* means *pupil*, which refers especially to the disciples of Jesus and then, in a way that transcends the mere teacher-student relationship, to the followers and admirers of a religious leader or the younger members of a religious group.[43] The personal touch is never left out in discipleship. Disciple was the common word for apprentice in ancient Greece.[44]

In discipleship, the technical, cognitive and relational are the key component associations. Discipleship is not properly demonstrated when there are only *external connections* with the goal of gathering or learning some data or a skill under an expert direction. It is not a school experience with the teacher/student motif moving toward an objective. It is an association, a fellowship; personal relationship which originates under goals which directed by the master/teacher but toward which all who participate is equally striving.

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[41]H. R. Balz & G. Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans Press, 1993), 2:372.

[42]D. N. Freedman, *The Anchor Bible Dictionary*, Electronic Edition (New York, NY: Doubleday Publishing, 1996, c1992), 210.

[43]*The Encyclopedia of Christianity* VI 1 A-D, Editors Erwin Fahlbusch etal. Grand Rapids, MI: Eerdmans Press, 1999), 850.

[44]*Theological Dictionary of the New Testament*, 416.

In antiquity the master-disciple relationship is know in two modes. The first is in the sphere of philosophical culture and the second in that of cultic and religious activity.[45] According to the Theological Dictionary of the New Testament (TDNT), the first time that master and disciples met on the soil of Greek culture is when Socrates associated with his circle of associates. It was a teacher-pupil relationship which was deliberately avoided among the Sophist. At that time, the master-disciple relation was by its very nature more cognitive, logical, rational instruction and professional, and the parties involved were well aware. It was an association or fellowship between the one who gave out cognitively and those who apprehended rationally. Plato followed Socrates in the master-disciple format. Later, Plato would become more formal at his school in the master/teacher disciple format apprenticeship. It was in Plato's academy that the master-disciple relationship reached classical form which continued to exert an influence for centuries and which was still in some sense the model for the great schools of later times.[46]

Protagoras was the first Sophist and the one who initiated the taking of disciple for a charge.[47] He would impart to students intelligence of practical value for his fee. Socrates refused any compensation for his intellectual genius; his life was at the disposal to the young and the old alike. The basis of Socrates was his relationship and investment in the lives of those who sought knowledge rather than what he imparted to the circle around him. Socrates allowed the gatherers around him to fellowship with him, to share

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[45]Ibid., 419.

[46]Ibid.

[47]Ibid., 420.

in his intellectual life and knowledge. An external expression of the attachment that his

circle had for him was their sharing of meals. There was both a fellowship of life as well

as intellectual stimulation.

In the mystery religion, we find a similar relationship resembling that of the

master-disciple association. The initiate needs the master to introduce him to the

mysteries of the god and the cultist in order that he may become a member of the society

gathered around the deity. It must be noted that teacher and apprentice were not

considered in the mystery religion as such. Those who took part in the process described

by these words were not actually called teacher and disciple.[48] Learning the mysteries is

fundamental; however, it is not a means to an end. For the objective of the rites is not

knowledge of the god; it is fellowship with him.[49] It is for this reason the mysteries are

thought of as a family rather than a school. When they wish to describe relations, not only

with the gods but also with the religious leaders and among members, fellowship was the

preferred method of articulation. It is in the same vein that the head of the priestly

hierarchy in the mysteries are called *father*, and it was likely that the same term was used

for the leading priest of individual cultic societies. The master-disciples relationship was

formed as an outgrowth of the association though only in symbolic form.

In ancient Greece the master-disciples relationship had marks of a religious

aspect. There is a definite religious side to the relationship in men like Pythagoras,

Epicurus and Apollonius of Tyana. Legend, myth and fable have huddled around all these

figures so that the attempt to give a clear and historically objective picture is

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[48]Ibid., 421.

[49]Ibid.

extraordinarily difficult. The differing sources and their layers help to support the basic issue of the veneration of the teacher; master by his disciples. Pythagoras seems to have a religious and moral community from the onset. The heart of this was the word and person of the teacher/master; the philosopher, and entry into it was by examination, in which proof of worthiness had to be given.[50] The data we have concerning the association of epicureans to their master went even further than the Pythagoreans. Epicurus seems from the very beginning to have bound his disciples primarily to his own person. According to the TDNT he certainly made them learn by heart his sayings. That same tradition states he degraded other philosophers in the eyes of his disciples. He set habits for his disciples that presented him more like a religious founder than a teacher. In his life time Epicurus was honored by his disciples like a god. In none of the schools of old is the memory of the master so cultivated or his legacy too carefully guarded and transmitted as that of Epicureanism. The near deification of Epicurus personhood, the careful transmission of his intellect and most important sayings in literal form go hand in hand.[51]

In antiquity we noticed the fellowship of disciples. The disciples were so concretely banded that it was impossible to be dismembered even after the death of the master/teacher. This was not due to the respect they had for their master/teacher although that was important, but namely it was due to what the school represented and the cause advocated. TDNT states that as a last resort these groups were formed by common acknowledgement of insights peculiar to the masters concerned. The groups regarded these as truth which they could not give up but had to promulgate with all their might and

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[50]Ibid.

[51]Ibid., 422.

resources. Hence, the death of the master/teacher could not deter. The intentions of the master was carefully preserved and transmitted. This principle is found in antiquity and beyond the time of the New Testament.

Discipleship is not a New Testament phenomenon in the Bible. In the Old Testament *mathetes* in the LXX does not occur in the established LXX tradition; however, the concept is still there. The Hebrew word dymil.T; best convey the notion in the Old Testament of the Bible.[52] In Deuteronomy14:23 it states, "Eat the tithe of your grain, new wine and oil, and the firstborn of your herds and flocks in the presence of the LORD your God at the place he will choose as a dwelling for his name so that you may [translated here as] *learn* to revere the LORD your God always." Deuteronomy 18:9 says, "When you enter the land the LORD your God is giving you, do not [translated here as] *learn to imitate* the detestable ways of the nations there." 1 Chronicles 25:8 says, "Young and old alike, teacher as well as [translated here as] *student*, cast lots for their duties;" it is in this text the exact form is attested in the Hebrew which makes it a hapax legomenon.

The Theological Word Book of the Old Testaments states that the word "... talmîd means *scholar*, only appears in one Old Testament passage. In rabbinical times, the teacher of the law was called the talmîd Rabbi and his pupils were known as talmîdîm, i.e. apprentices. Yet in another sense, all Israel were talmîdîm, apprenticed to the torah of God. The Jewish Talmud gets its name from this root".[53]

There is a source problem in the Old Testament. The Master-Disciple relationship from the Old Testament is very much absent. Apart from the formal relationship of

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[52]Ibid., 426.

[53]Harris, *Theological Wordbook of the Old Testament.*

teacher and pupil, the Old Testament claims TDNT unlike the classical Greek world and Hellenism has no master-disciple relationship. Whether among the prophets or the scribes, we seek in vain for anything corresponding to it.[54] The relationship between Moses and Joshua, as this is portrayed in the Old Testament, is on a very different level. Joshua is always the servant of Moses, who stands at his side. He does not gradually grow into Moses office as his disciple and heir, so that he has simply to assume this office on the death of Moses. He is publicly appointed as Moses' successor by the express command of God.[55] Although it the Old Testament it is customary to think and read disciples motif in the prophetic groups (1Sm 10:5, 10; 19:20; 1 Kgs 13:11; 2 Kgs 2:3,5; Mic 3:5), which one might join in youth (2 Kgs 5:22; 9:4). We might think that Elijah had a disciple in Elisha (2 King 2), who gathered around him a host of disciples (2 Kgs 4-6). The fellowship of prophetic disciples (e.g., in Bethel 2 Kgs 2:3 or Jericho vs. 5) was characterized by monastic simplicity and sharing (2 Kgs 4:1-7, 38-44; 6:5).[56]

The mounting evidence is that the Old Testament prophets had no disciples in the form it is presented in the New Testament. They had assistants who looked after them and who to some extent were more than servants. The prophets are organized into guilds (2 Kgs 6:1). Sometimes we see that these guilds had a head. Nothing suggests hierarchical order. Membership of the guild does not rest on the personal relationship or fellowship to the leader. What unites members is the guidance and filing of the Spirit of God who takes control of them (1 Sm 10:10; 19:20). The assistant of Elijah is not a

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[54]Gerhard, *Theological Dictionary of the New Testament*, 427.

[55]Ibid., 428.

[56]Fahlbusch, *The Encyclopedia of Christianity*, 850.

disciple, but a servant (1 Kgs 18:43) whose name is not known. All of Elijah's association with Elisha does not grow him into the prophetic office (2 Kgs 2:1). He receives the office the moment Elijah leaves the scene and he exercises it, not in Elijah's name, but, like Elijah (2 Kgs 21:5), solely in the name of God (2 Kgs 3:11).[57] Other examples could be considered like Jeremiah and Baruch for brevity we will only cite the ones mentioned above. It is a futile search to find the master-disciple relationship corresponding to that found in the Greek and Hellenistic philosophy and it's off shoots in the religious sphere.[58]

It was during the intertestamental time that Greek culture, and Hellenism influenced Judaism that we find views that are obviously Greek in Judaism. Greek influence can be seen on certain points. The pupil, apprentice, disciples motif comes into Judaism from the educative process of the Greeks and Hellenistic philosophical schools.[59] Good example of this infiltration can be found in the work of Josephus, the first century Jewish historian. Josephus mention a prophetic group of Pharisees (Ant. 17:41-415; Mt 22:15-16; Mk 2:18). The Teacher of Righteousness (1QpHab 7:1-6 based on Hab 2:2-3) might also have been a prophet, and the Essenes or the people of Qumran, his disciples in a community life marked by abstinence from wine and meat.

John the Baptist also called and baptized disciples (Jn 1:35, 37; 3:25-26; 4:1). It is obvious the Baptizer gave his disciples some rules of purification (Jn 3:25), fasting (Mk

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[57] Gerhard, *Theological Dictionary of the New Testament,* 429.

[58] Ibid.

[59] Ibid., 439.

2:18) and prayer (Lk 5:33; 11:1). Andrew was a disciple of John (Jn 1:40) and Apollos (Acts 18:24-25). Paul also met some of the disciples of John the Baptist (Acts 19:1-7).

In the New Testament already mentioned above, disciple is a familiar word. It is attested about 266 times with other variations of the same word. The usage from the very beginning characterized the fact that, apart from a few exceptions, disciples are the men who have attached themselves to Jesus as their master. In the New Testament, disciple implies the existence of personal attachment which shapes the whole life of disciple leaving no doubt as to who is doing the teaching. There is now the notion of supreme personal union and association. The familiar non-New Testament Greek use for purely formal dependence has been drooped in the New Testament.

Jesus had both a well defined and a broader circle of followers. The Gospel calls members of both groups' disciples (Mt 10:1; Mk 3:7; Lk 6:13, 17; 19:37, 39; Jn 6:60, 66; 7:3; 8:31; 19:38). The inner circle, whose numbers made twelve, would later be called apostles (Mk 3:14, 16 & Mt 10:1-2). Jesus himself had called them and send them out to preach and heal the sick (Mk 3:13-17).

In the broader circle of disciples, though they are not specifically called such, we might number the 500 brothers who are mentioned in 1 Corinthians 15:6, the many who heard the preaching of Jesus and ate with him (Mk 6:32-44) and especially the women who followed him (Mk 15:40-41; Lk 8:1-3; Jn 20:1-2, 11-18), including Mary, Martha, and Mary Magdalene. Tabitha was the first to be called a female disciple (Acts 9:36). Luke in his gospel knows only the 72 (Lk 10:1-12, 17-20); however, in Acts (6:1-2, 7; 9:10, 19, 26; 11:26, 29) describes all members of the Christian community as disciples.

The call of Jesus to *Follow Me* (Mk 1:17), which is always directed to individuals initiates discipleship. The announcing of imminence of the kingdom of God, with the ensuing demand for conversion and faith in the gospel (Mk 1:15), gives urgency to the summons. Those who heed the call renounce existing ties (1:18; 10:28; Lk 9:61-62), they receive a share in the future salvation that the person of Christ makes present, receive wisdom instruction and are commissioned to proclaim the kingdom of God. Following Jesus, the disciples are representative of the new Israel and will judge the 12 tribes of Israel (Mt 19:28; Lk 22:20). In the post resurrection community, wandering charismatics and settled teachers continued to proclaim the binding nature of discipleship and its claim over all spheres of human life.

The Gospels make clear relevance of the discipleship of the Twelve for the life of the primitive church. Mark works the thought of discipleship into his motif of the messianic secret. He has an insistence that one must follow the hidden Messiah on his way to the cross. Matthew links the summons to discipleship with the unconditional requirement of love and righteousness which is exemplify in the Sermon of the Mount; even the point of self-denial and readiness for martyrdom (Mt 10:38-39; 16:24-25). Luke uses the term discipleship only relative to the earthly life of Jesus (not in Acts) and has hortatory concern. The call of Jesus demands obedience and changes our attitude to possessions (Lk 18:22, 28-30). Women followed Jesus from Galilee to Jerusalem (Lk 23:49, 55). In discipleship, the community practices merciful love and generosity (Lk 10:29-37). In John, discipleship is the acceptance of revelation in faith (Jn 8:12). To follow is the same as to believe in (Jn 12:44). Discipleship is the same as being in the

light and not walking in darkness. Discipleship includes readiness for service and self-sacrifice.

In the latter times, many forms of discipleship developed. In the first centuries, the martyrs who accepted persecution, suffering and death for their witness of the Gospel were regarded as the true followers of Christ. According to Bill Patterson, "By the end of second century, some 170 years after the church was established in Jerusalem, we find that many churches had taken up quite a different approach to teaching and discipling than that which is found in the early New Testament church."[60] Patterson attributed the change with an education movement among the well organized churches known as catechumenal schools. He claims that as the presence of gentile pagan convents continually increase, church leaders, in order to prepare these convert needed extra preparation for church membership. The catechumenal church school system was developed so that it would provide the training that the church leaders believe was needed.[61] Preparation by the third century would take two to three years before baptism could be administered and fellowshipped into the church. Soon thereafter were devout ascetics or monks, who attempted authentic discipleship in the form of personal renunciation, and flight from the world and radical obedience.

In the Middle Ages, poverty movements and mendicant order followed, making the abandonment of property and possessions the standard of discipleship. With the Franciscans it became an issue how far a rich and powerful church could credibly preach

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[60]Bill Patterson, *Search For True Discipleship in Church History* (Grapevine, TX: Star Bible Publications, 1989), 25.

[61]Ibid., 26.

and display discipleship. A similar theme appeared in the preaching of John Wycliffe in England, who demanded a poor apostolic church.

A further type of discipleship as imitation of Christ crystallized in mysticism. The effort was made in stages to achieve conformity to Christ in total inwardness, with roots reaching back to Neo-platonic ideas to Origen and Augustine.

The reformation brought an incisive change in the understanding of discipleship. With his thesis of "Justification by faith and grace alone," Martin Luther radically challenged the idea that the state of alienation from God that resulted from sin could be removed by meritorious works.

The relation to the world that was defined at the Reformation was again relativised or partially abandoned in the period that followed. The theology of the cross degenerated into pious edification and pietism and enlightenment of the historical Jesus, in the tradition of humanism became a moral example, imitation and witness. Christ was often no longer viewed as the crucified one who therefore justifies, but as the unselfish and patient Man of Sorrows and hence as the object of an often naïve piety of the heart.

With the onslaught of Immanuel Kant with his attempted refutation of the cosmological and ontological proofs of God, he left no place for God in the world philosophically but set God in transcendent spheres. Instead of suffering and acting in the world, God thus became a moral postulate that served as a basis for civil morality. The distinction of a heroic Jesus and a Christ who is remote from the world characterizes the liberal theology of the eighteenth and nineteenth centuries.

A revival against this view is represented in the hermeneutical renewal of the Reformation concern for theologians like Karl Barth, Paul Tillich and Dietrich

Bonheoffer to discuss again the distinction of law and Gospel and to emphasize that true discipleship, no matter how worthy or full of good intentions, must always orient itself to the cross and therefore suffering. Discipleship takes place in the world and not in the heart, but it must never be equated or confused with individual achievements.

Dr. Billie Hans, Jr. and Dr. William A. Shell declares that it is not easy to determine why the simple plan that worked so effectively in the early church ceased to be use in later years. They are convinced they claimed that the "… principles of evangelistic multiplication and apprenticeship training are indispensable if the church is to be successful in carrying out the Great Commission."[62]

The Church understands the value, and importance of discipleship but they are just not doing it. The church has for a mandate the objective of establishing a process, a curriculum for effective disciple development.

In ecumenical discussion, the issue of authentic discipleship again has become an important theme. It manifests itself in discussion of moral theology. It was worked out in different ways internationally for example, as a struggle for social justice in the Latin American; liberation theology in the concern to abolish apartheid in South Africa etc., in the battle of equal rights for women and blacks and even the protest of nuclear disarmament and armament in the world.

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[62]Billie Hank, Jr. and William A. Shell, *Discipleship* (Grand Rapids, MI: Zondervan Press, 1993), 10.

CHAPTER FOUR

METHODOLOGY

The project is designed to be a curriculum model for exploration and discovery for discipleship among youth in fostering spiritual growth at the Shiloh Bilingual Seventh-day Adventist Church. The model will serve as a pedagogue and stimulus for church leaders in this endeavor. It will help youth become disciples of Jesus Christ not just church members.

The driving force for implementing the project resulted from the writer's observation that many young people are not interested in their spiritual life and many are leaving the church. Many young people in the church are stagnant, confronting challenges in their relationship with God and it seems that their spiritual growth has been stunted.

The hypothesis of the study was based on the assumption that youth within the faith community having participated in the project will have a deeper understanding of God's plan for their lives and would become more intentional in their relationship with Jesus Christ in order to foster spiritual growth.

The first concern of the project was to educate participants concerning the joy and significance of spiritual growth as they participated in the designed curriculum. The second concern was to encourage and strengthen young people in their relationship with Christ. The third and final concern was to foster spiritual disciplines in the participant's

lives that encourage spiritual growth. At the conclusion of the project, the participants should be able to translate cognitive and relational knowledge in the concept of spiritual growth with Jesus Christ.

The study attempted to answer the following questions:

1. Was there a qualitative change in the spiritual growth on the part of participants?

2. Did the participants realize the significance of spiritual growth?

3. Did the curriculum model help the participants to understand the importance of intentionality in their spiritual growth?

In the curriculum model, youth were selected from the faith community for the purpose of strengthening their relationship with God and to cultivate spiritual disciplines in their lives in order to enrich their lives and foster spiritual growth. In addition, the researcher hopes to develop a model to serve as a template designed to instruct other members of the community in the same age group.

The design of the model employed in the field experience consisted of a selection process that is entirely voluntary and involved seven young people. The size is large enough for effective and dynamic participation, but small enough for personal attention.

The research methodology employed in the study utilized the action research method. It involved interviews, observations and analysis of pre-test and post-test for the purpose of exploring and discovering a curriculum model that could help young people of Shiloh Bilingual SDA grow spiritually. The method selected for this research study was the most appropriate to the questions being asked. The study attempted to develop skills and spiritual growth to enable youth to become disciples of Jesus Christ. The methods

applied in this study were triangulated by interview, observations and the analysis of the pre-test and post-test.

The seminar was structured employing data found in available Christian sources. Practical perspectives on the topic were also collected by the researcher who used his own interest and the practice of youth ministry. A Pre-seminar Questionnaire was prepared to meet the needs and expectations of the participants in relation to spiritual growth. The researcher was enriched by the quality of the information he encountered.

During the construction of the seminar, consideration was given to presenting relevant issues that young people are faced with as they try to become a disciple of Jesus Christ. The seminar was informative as it presented issues that young people grapple when trying to grow spiritually. The participants were told they would be participating in a small group for spiritual growth.

Clear and simple language was used in order to dialogue with the participants. The researcher made himself available for questions and counseling during the time of the model curriculum. In order to make the seminar presentation interesting and practical, the participants received a Pre-seminar Questionnaire to complete before the seminar presentation and a Post-seminar Questionnaire at the conclusion of the seminar. This method also encouraged active involvement by the participants who took notes in preparation for a scheduled discussion period.

During the presentation of the seminar, the researcher instructed the participants to share their thoughts on the topics being discussed and to share with their peers their experience with specific spiritual disciplines. The purpose of this approach was to

promote meaningful dialogue and participation among the participants. In addition, good communication was encouraged between researcher and participants.

A pre-test and post-test questionnaire was prepared and was administered at the beginning and conclusion of the study. Data obtained from each participant of the pre-test and post-test questionnaire represented numerical responses to eleven questions developed by the researcher. They were compared with each other to determine if there were any quantitative changes in each participant's pre-test and post-test orientation. The percentage change for each question was also determined.

See Table 1, Pre-test and Post-test for the results for the entire participant population and Table 2, Pre-test and Post-test for the results per individual question. Numerical changes to each response occurring between the administration of the Pre-test and the Post-test were also reflected.

Project Timeline

The project lasted for six weeks with each session dedicated to a specific topic or discipline of spiritual growth. Each session started with refreshments and small talk. The researcher began with stimulating questions in order to foster fellowship and he also used a very informal ice breaker leading into a song and prayer. After what the researcher called the *attention getter* and *drawing in time*, the researcher the participants were transitioned to the planned lesson of the day. Each session was concluded with prayer based on the needs of the participants of the group.

The principles outlined and data from Joel Comiskey's books, *How to Lead a Great Cell Group Meeting and Home Cell Group Explosion* were utilized in order to effectively lead and foster group dynamics among the participants. A simple plan was

implemented in order to maximize the sessions: Welcome, Worship, Word and Witness [how will you share this session with a friend].

Week One

The First Session: The curriculum for the first session centered on the topic, "What Is Your Purpose In Life?" The session focused on helping participants explore and discover that God has a purpose for their lives. During this session, information was provided showing that God has a purpose for every life including their own. A biblical foundation was presented along with open discussion to support the claim that God had a purpose for every person's life. The biblical foundation highlighted the importance of spiritual activities in order to fulfill God's purpose in their lives. Many biblical characters were cited as examples. The session illuminated how each biblical character achieved the purpose of their lives by following spiritual activities. Through this section the researcher established the joy and significance of spiritual formation as a means of discipleship. The following is a list of reflections from the first session:

1) God has a purpose for every life

2) How do we find God's purpose for our lives?

3) What can one do in order to get in tune with God's plan?

4) Things that can get in the way of keeping them from living God's purpose?

5) How does knowing your purpose help you in life?

6) How does Spiritual Disciplines help us?

Week Two

The Second Session: The curriculum for session two centered on the "The Promise, Presence, Power and Peace of God in Difficult Times." Mark 4:35-41 was the pericope studied; handouts were passed out with eight multiple choice questions exploring the presence of God in difficult situations. The objective was to help the participants know and understand the immanence of God and God's readiness to help people in need. What follows are the points of reflection for session two:

1) Helping them to get express the turbulence level of their personal life.

2) What they do when they are faced with storms?

3) What do they think God is doing when the face storms?

4) How they can experience peace in the midst of storms?

Week Three

The Third Session: This session centered on prayer. During this session, information was provided on the parts of prayer. We went through The Lord's Prayer. The information in this session was in the form of a power point presentation to the participants. The biblical foundation and theological significance of prayer was presented and the things that can make prayer ineffectual were also presented. The participants participated in a Family Feud Bible edition set up by the researcher to ensure learning had occurred by asking the participants to recall certain facts that were presented in the power point presentation during the session for points. What follows are the points of reflection for session three:

1) The parts of Prayer

2) The points in The Lord's prayer

3) Spiritual discipline needed in prayer

4) Prayer killers

5) The practicality of prayer

Week Four

The Fourth Session: In this session we discussed Love. Two musical pieces were played by the researcher by contemporary rap artist. The first song was *Whatever You Like* by T. I. and *Down on Me* by Jeremiah featuring 50 Cents. After a moment of discussion, we read different anecdotes and the session revolved around the difference between love and infatuation. The participants were led to understand the source of true love and its meaning. A biblical definition of love was provided and participants were encouraged to share their experiences dealing with love and its effects. What follows are the points of reflection for the fourth session:

1) What is love?

2) Is there a difference between infatuation and love?

3) Where does love come from?

4) Can we love?

Week Five

The Fifth Session: This session dealt with the assurance of salvation. The participants were made aware of the assurance of salvation as the cornerstone of the

spiritual life. The session focused on our state of being and the need for Jesus. During this session information was provided mainly from the Bible to explain the basis of our assurance of God's act of redemption, salvation, adoption and restitution by Christ for us. Participants were reminded to cherish and continually praise God for allowing Jesus to accomplish salvation on our behalf. What follows are the points of reflection for session five.

1) How do you know you are saved?

2) What did Jesus die on the cross?

3) What practical steps can you take to live with this assurance?

4) Why is it important to understand this subject?

Week Six

The Sixth Session: The lecture for session six centered on the Word of God. The Word of God was established as God's special revelation. It is God's way of communicating with us. The importance of meditation and study was emphasized. The researcher showed the importance of the Scriptures and how much it was needed in the life of the believer. What follows are the points of reflection for session six:

1. A Bible reading plan?

2. In what ways can the Bible help us grow spiritually?

3. The importance of spending time with God through His Word?

Brooklyn, New York was the setting of the sessions in the cozy, comfortable home of one of the parents who also provided edibles. The basis of the research was based on the following foundations:

a) Historical Foundations

b) Biblical Foundations

c) Theological Foundations

The researcher's primary focus during the sessions was to encourage the participants in developing a relationship with God and demonstrating the importance and significance of discipleship. It was to foster spiritual discipline in the lives of the participants that can yield spiritual growth. The researcher wanted to ensure that the participants had a strong understanding of the biblical concept and importance of discipleship. When the biblical and theological foundations on discipleship are accurately articulated in their proper perspective and understood, spiritual growth is taking seriously. As a result, people will begin to see the centrality of discipleship as God's plan for their lives.

The researcher's observations have led him to conclude that many young people in our churches are not being taught discipleship and are failing to grow in Christ. This is one of the main reasons the young are leaving church, they don't have a knowledgeable relationship with Christ.

The gender composition of the participants was represented by two males and five females between the ages of 13-19. The researcher used multiple sources to arrive at the most effective data triangulation: interviews, discussion sessions, readings and personal observation. Before starting the sessions, a Pre-test was administered to the seven

participants of the project. The Pre-test was an attempt to examine the participants on discipleship topics dealing with spiritual growth.

A numerical rating was given to the responses in the pre-test questionnaire and the post-test questionnaire of the model. The Pre-test scores were compared to the post-test to calculate qualitative change in the knowledge and the practice of this model.

At the end of the project model the researcher analyzed the Pre-test and Pro-test results, discussion sessions, interviews and observation, to see whether or not the project was an effective vehicle in helping youth foster and grow healthy habits of discipleship in order to foster spiritual growth.

CHAPTER FIVE

FIELD EXPERIENCE

The project designed by the researcher was to create a postmodern ministry model for establishing a discipleship curriculum for the youth at the Shiloh Bilingual Seventh-Day Adventist Church, Brooklyn, New York. The objectives of the study were to establish a curriculum strategy that will equip the youth to foster and exhibit biblical discipleship characteristics in the postmodern age in order to keep them in church because disciples of Jesus is what we are called to become in the Lord.

The first session started with the participants being welcomed by the researcher. The first order of business was to engage the participants in moment of down time where a discussion of the daily happening over snacks; gospel music played in the background. A contemporary worship song was sung followed by prayer led by the researcher. An overview of the objectives was given and the researcher discussed with the participants what would be their expectation in the discipleship curriculum. The participants relayed to the researcher that they wanted to get closer to God but they wanted something that is not just study. They wanted some relational activities included; for example game nights and movie nights, and they did not want the sessions to be long. Participants were asked to be present and punctual for the rest of the sessions and were informed of the importance since evaluation of the sessions could only be valid if all the sessions were attended and completed. The researcher let the participants know that questions were welcomed at any time. The importance of the subjects for discussion was emphasized.

78

A pre-test questionnaire was administered and the researcher answered questions as they completed the questionnaire. It was the same questionnaire that was provided as a post-test in order to measure qualitative growth. The results of the Post-test revealed that the participant's average overall qualitative growth was 22.6% over the pre-test. The results have led the researcher to conclude that progress was made. Each participant gained an overall understanding of the importance of spiritual growth. The researcher has concluded that change can be effected based on the goodwill of the youth to commit time and effort in discipleship.

Table # 1: reflects pre-test the data for the entire population.

Random Participants	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
A	7	10	10	9	1	9	10	8	4	9	8
B	4	4	10	4	5	10	0	5	0	10	0
C	3	6	10	6	4	5	2	5	4	8	3
D	4	5	10	4	1	9	2	5	1	5	4
E	8	6	10	10	7	9	5	9	0	9	8
F	6	5	8	5	1	3	5	5	5	10	4

G	5	7	10	8	3	6	5	2	8	9	8

The average of the participant's overall percentage based on the questionnaire is 60.1%.

Table #2: reflection of the overall data of post-test.

Random Participants	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
A	7	8	10	8	6	9	5	7	8	8	5
B	8	9	10	9	8	9	7	8	7	8	8
C	9	8	10	10	6	10	8	9	10	9	10
D	10	10	10	10	9	10	9	9	10	10	9
E	9	8	10	10	7	9	9	9	9	9	9
F	8	9	9	8	6	6	7	8	4	5	4
G	8	10	9	9	5	9	7	9	9	9	9

The Post-test reveals an overall average of 82.7% ; a qualitative growth of 22.6%.

Table # 3 through Table # 13 reflects the percentage change for each question surveyed.

Table #3: Response to the statement: How well do you know God? Performance of total population in Pre-Test and Post-Test
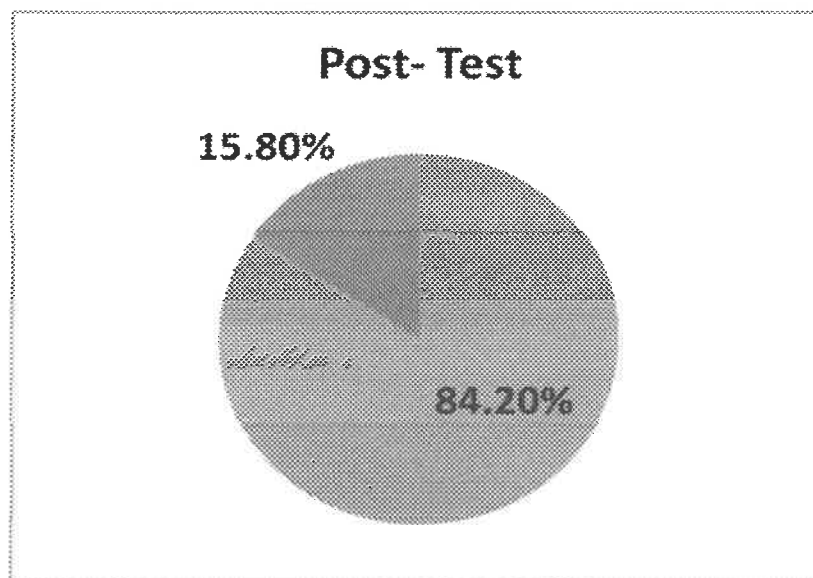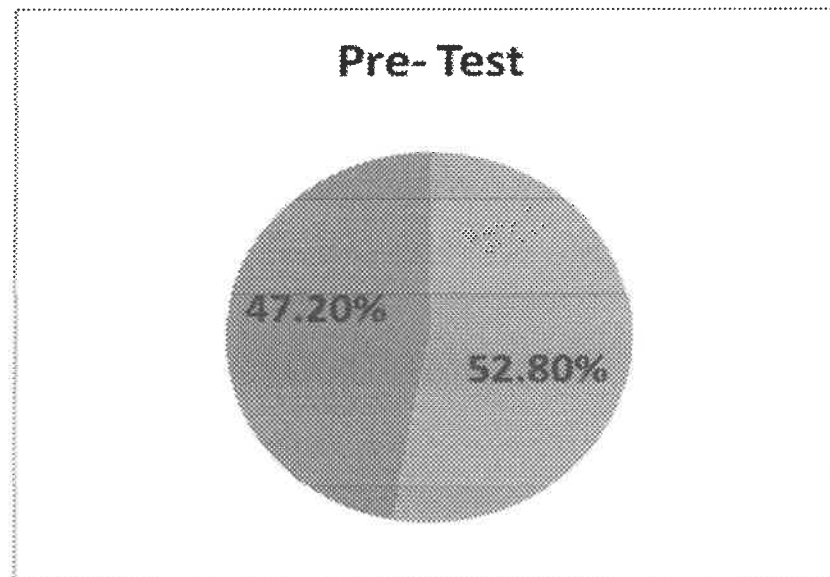
In the pre-test 52.8% of the young people felt they knew God well but at the end of the study it was up 84.2%. The pre-test and post-test results reflect a 31.4% increase in qualitative growth on the part of the participants.

Table #4 Response to the Statement: Would you invite someone to your church?

Performance of total population in Pre-Test and Post-Test

Pre-Test

38.60%

61.40%

Post-Test

11.50%

88.50%
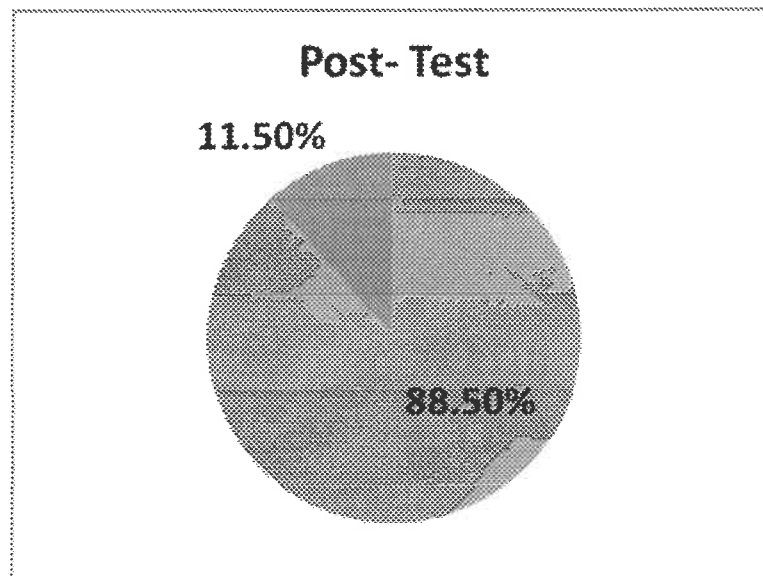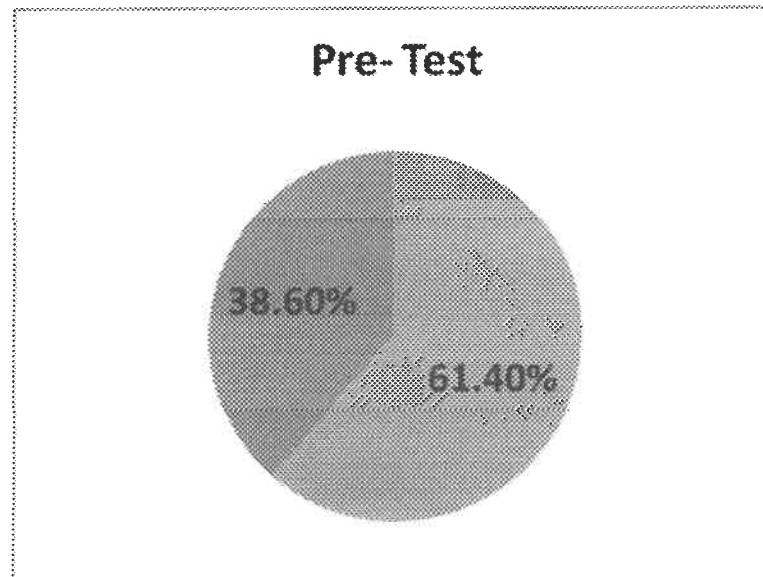
In the pre-test 61.4% of the young people would invite someone to their church but at the end of the study it was up 88.5%. The pre-test and post-test results reflect a 27.1% increase in qualitative growth on the part of the participants.

Table #5: Response Statement: Do you believe God answer prayers? Performance of total population in Pre-Test and Post-Test
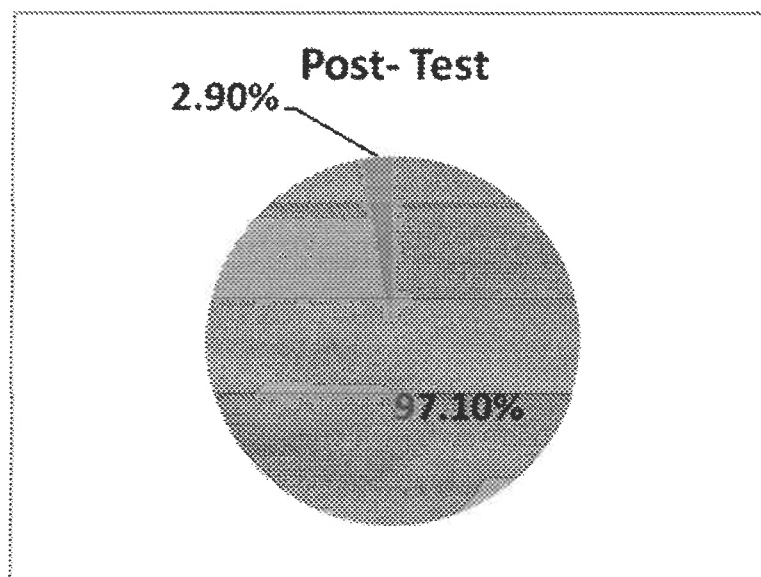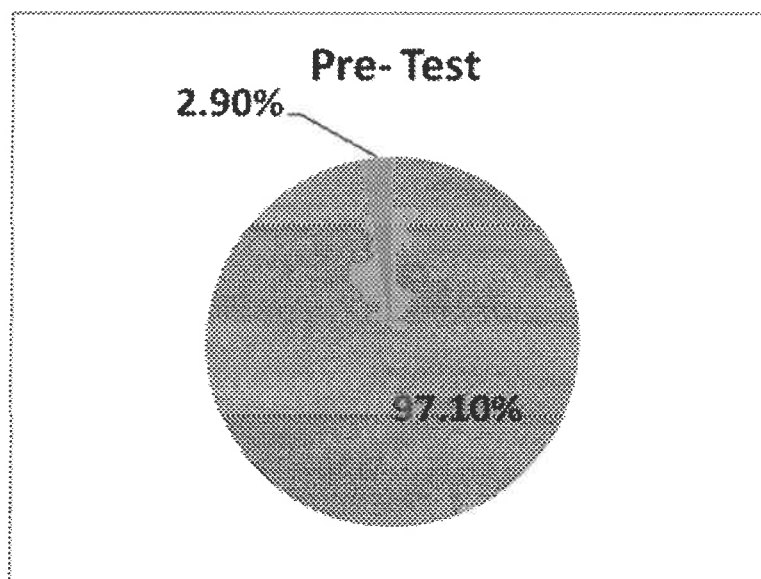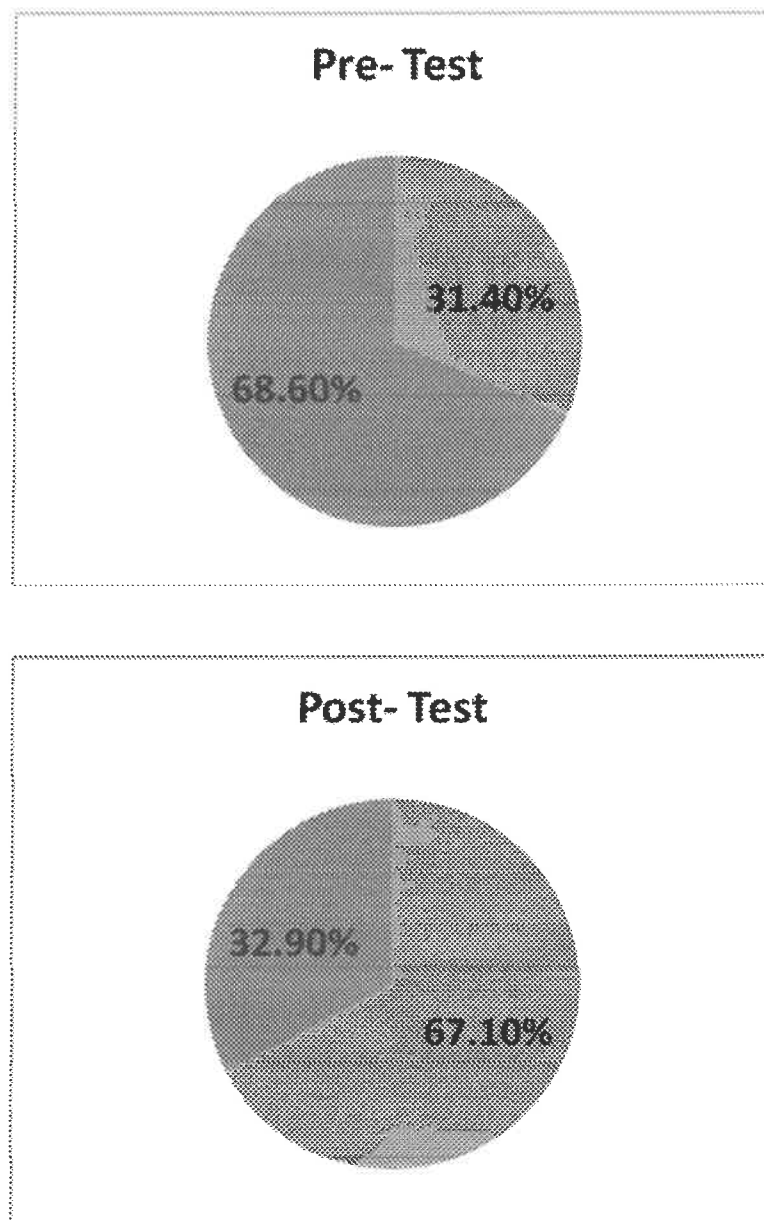
In the pre-test 97.1% of the young people believe the God answers prayers and at the end of the study it was steady 97.1%. The pre-test and post-test results reflect a 0% change in qualitative growth on the part of the participants.

Table #6: Response to statement: Do have assurance of Salvation? Performance of total population in Pre-Test and Post-Test

Pre- Test

34.30%

65.70%

Post- Test

8.60%

91.40%
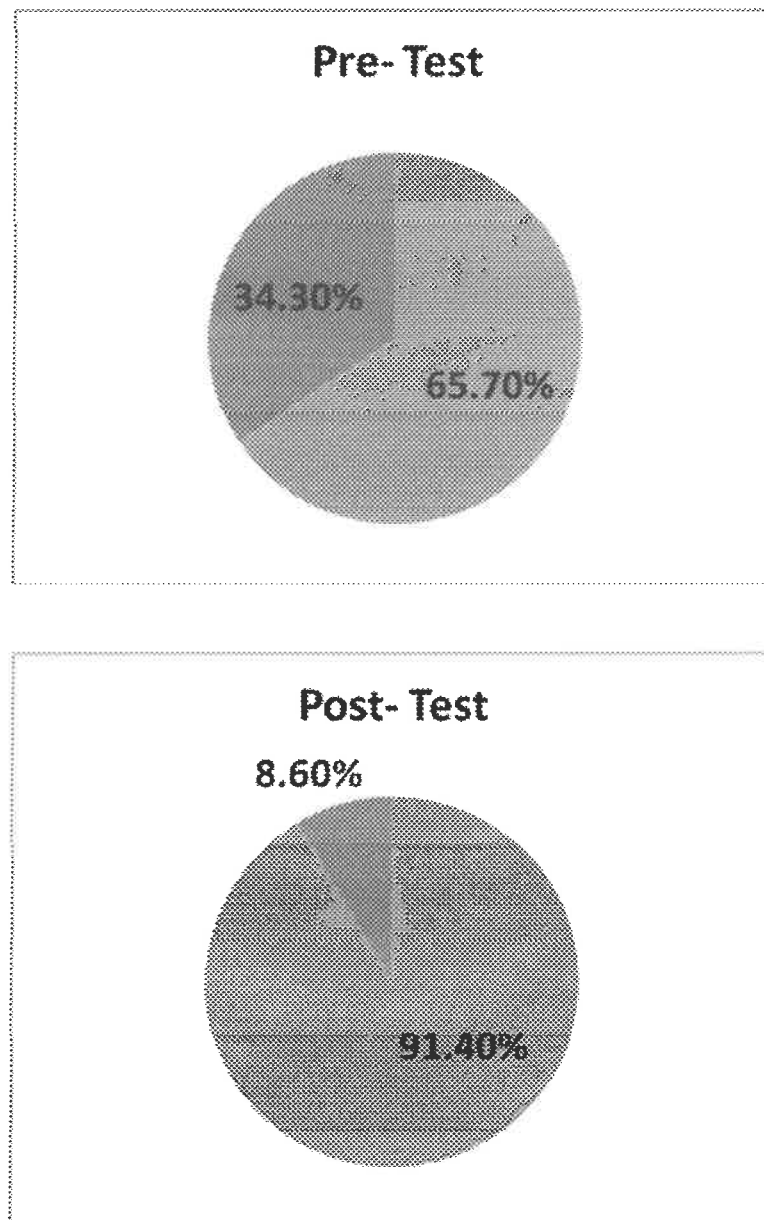
In the pre-test 65.7% of the young people felt they have the assurance that they are saved, however, at the end of the study it was up 91.4%. The pre-test and post-test results reflect a 25.7% increase in qualitative growth on the part of the participants.

Table #7: Response to statement: Are you familiar with the 28 fundamental beliefs of the Seventh-day Adventist Church? Performance of total population in Pre-Test and Post-Test
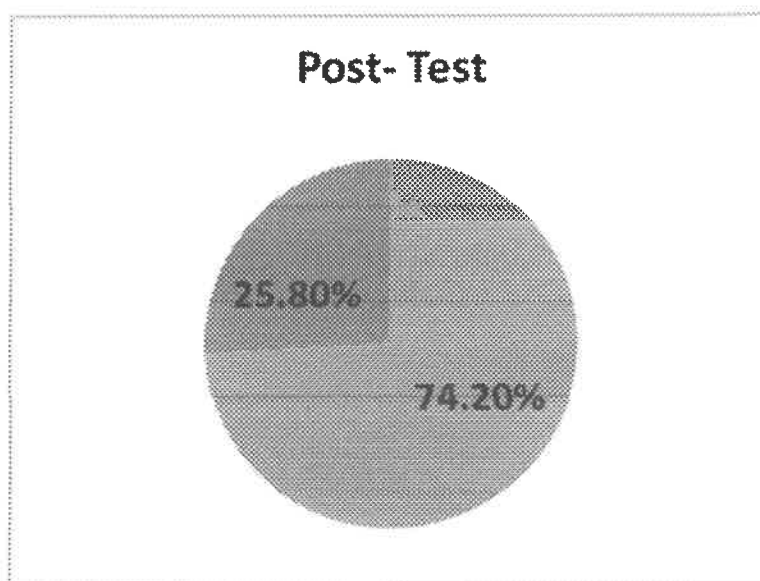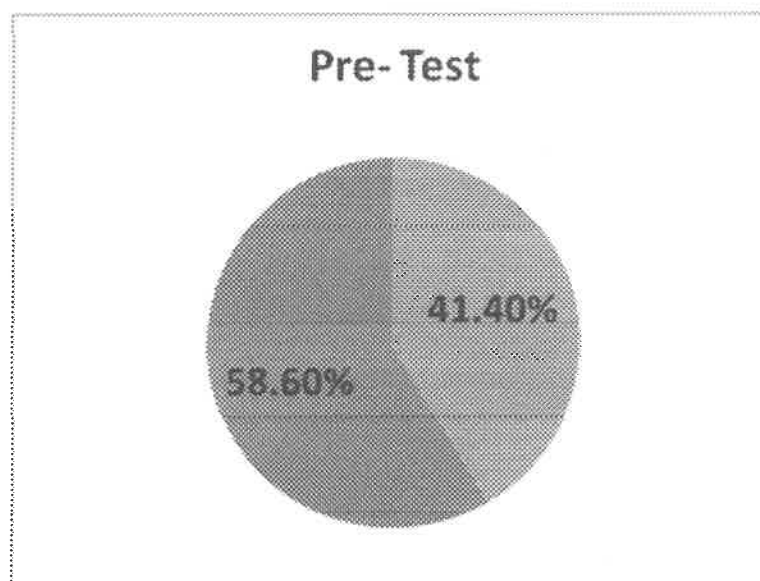
Pre-Test

31.40%

68.60%

Post-Test

32.90%

67.10%

In the pre-test 31.4% of the young people were familiar with the 28th Fundamental beliefs of the Seventh-day Adventist Church, but at the end of the study it was up 67.1%. The pre-test and post-test results reflect a 35.7% increase in qualitative growth on the part of the participants.

Table #8: Response to statement: Do you know your purpose in life? Performance of total population in Pre-Test and Post-Test

Pre-Test: 27.20%, 72.80%

Post-Test: 11.50%, 88.50%
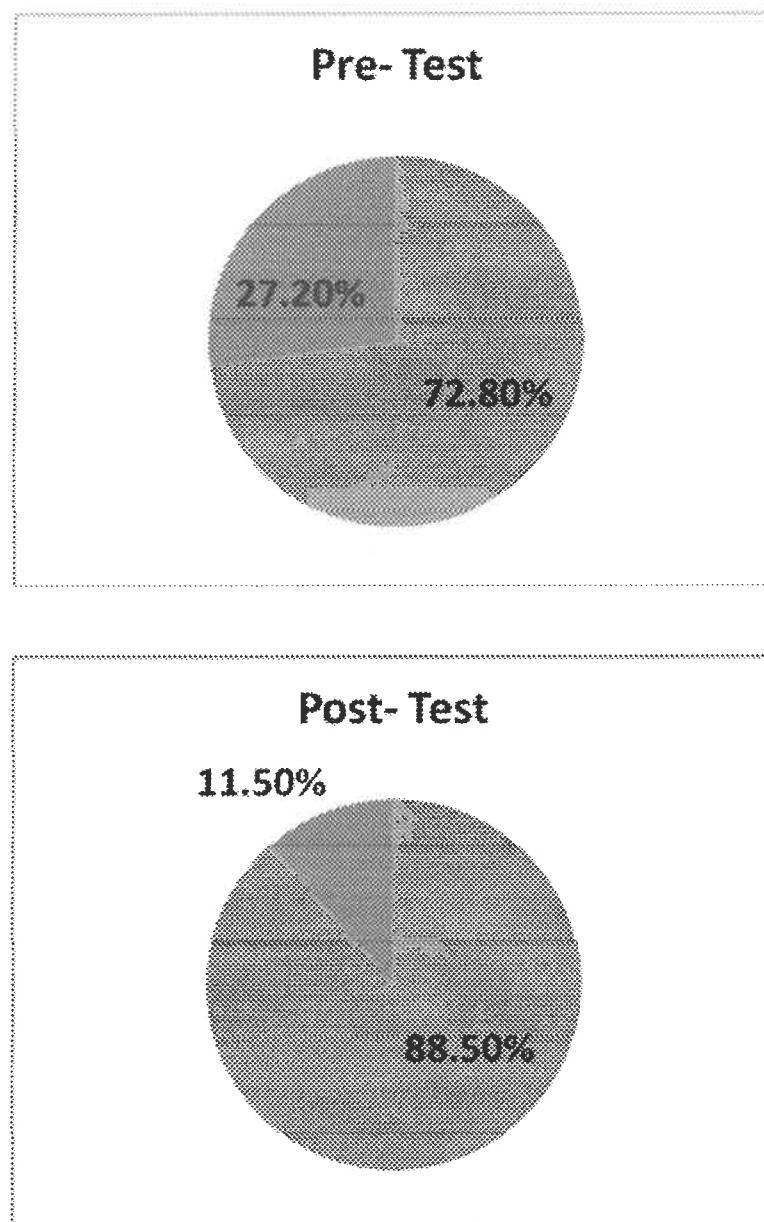
In the pre-test 72.8% of the young people felt they knew their purpose in life but at the end of the study it was up 88.5%. The pre-test and post-test results reflect a 15.7% increase in qualitative growth on the part of the participants.

Table #9: Response to statement: How much do you like do you like reading your Bible? Performance of total population in Pre-Test and Post-Test

Pre- Test

41.40%

58.60%

Post- Test

25.80%

74.20%

In the pre-test 41.4% of the young people like reading their Bibles but at the end of the study it was up 74.2%. The pre-test and post-test results reflect a 32.8% increase in qualitative growth on the part of the participants. We had a wonderful study on the importance of God's Word for life and the important role it plays in spiritual growth.

Table #10: Response to statement: What do you think of your relationship with God? Performance of total population in Pre-Test and Post-Test

Pre- Test

44.30% 55.70%

Post- Test

15.80%

84.20%
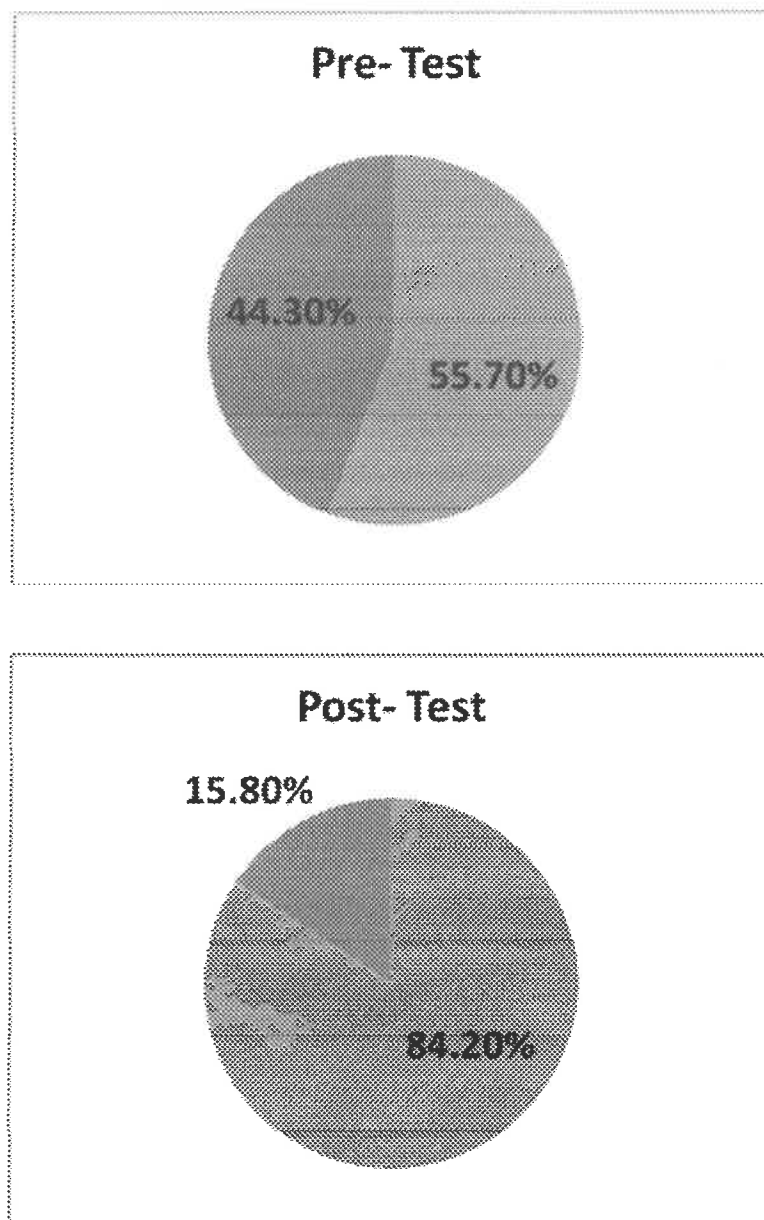
In the pre-test 55.7% of the young people thought in positive way of their

relationship with God according to the survey but at the end of the study it was up 84.2%.

The pre-test and post-test results reflect a 28.5% increase in qualitative growth on the part

of the participants.

Table #11: Response to statement: Would you call a church leader for spiritual

guidance? Performance of total population in Pre-Test and Post-Test

Pre- Test

30.00%

70.00%

Post- Test

32.60%

67.40%
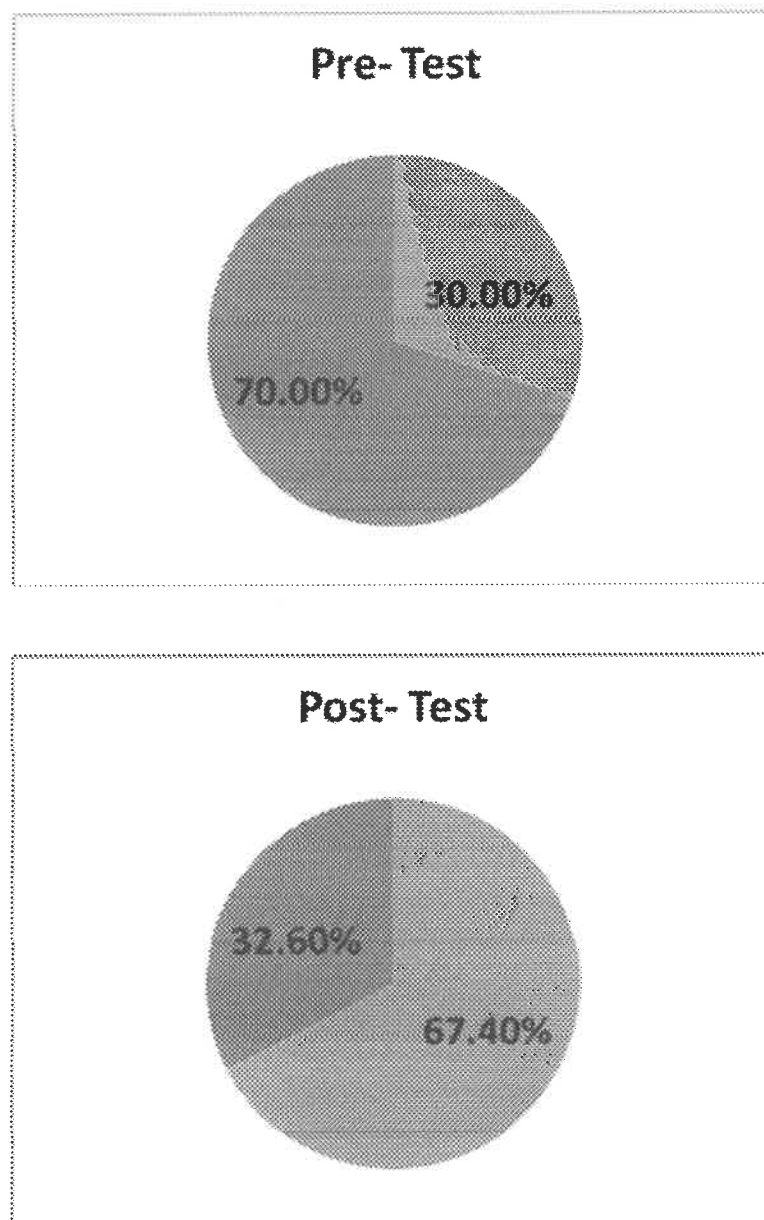
In the pre-test 30.0% of the young people claim they would call a church a leader for spiritual guidance but at the end of the study it was up 67.4%. The pre-test and post-test results reflect a 37.4% increase in qualitative growth on the part of the participants. This was our largest marginal increase in our study.

Table #12: Response to statement: Does church really matter? Performance of total population in Pre-Test and Post-Test
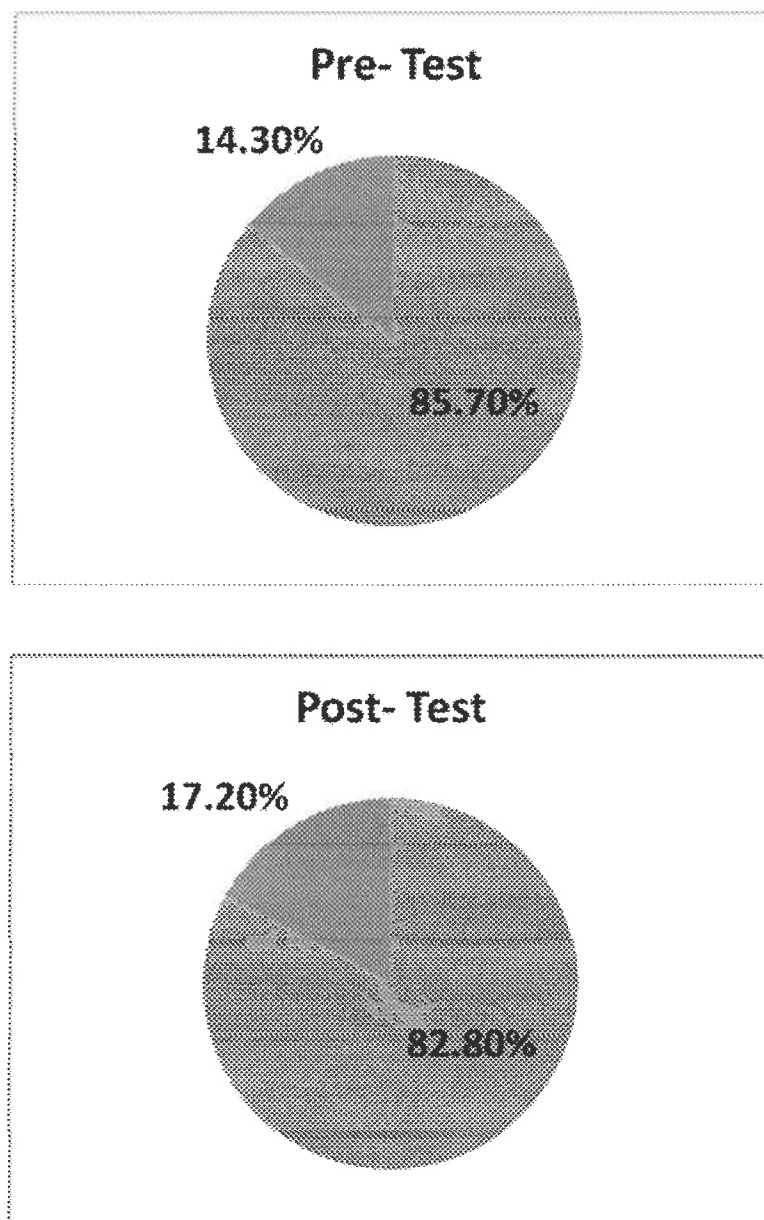
In the pre-test 85.7% of the young people thought that church really matters, however, there was a decrease in their response at the end of the study it was down 82.8%. The pre-test and post-test results reflect a -2.9% decrease in qualitative growth on the part of the participants. The researcher has not been able to determine the reason for the drop in their response. The research remains baffled by this phenomenon.

Table #13: Response to the statement: Do you enjoy the Sabbath? Performance of total population in Pre-Test and Post-Test

Pre- Test

48.60%   51.40%

Post- Test

24.30%   75.70%
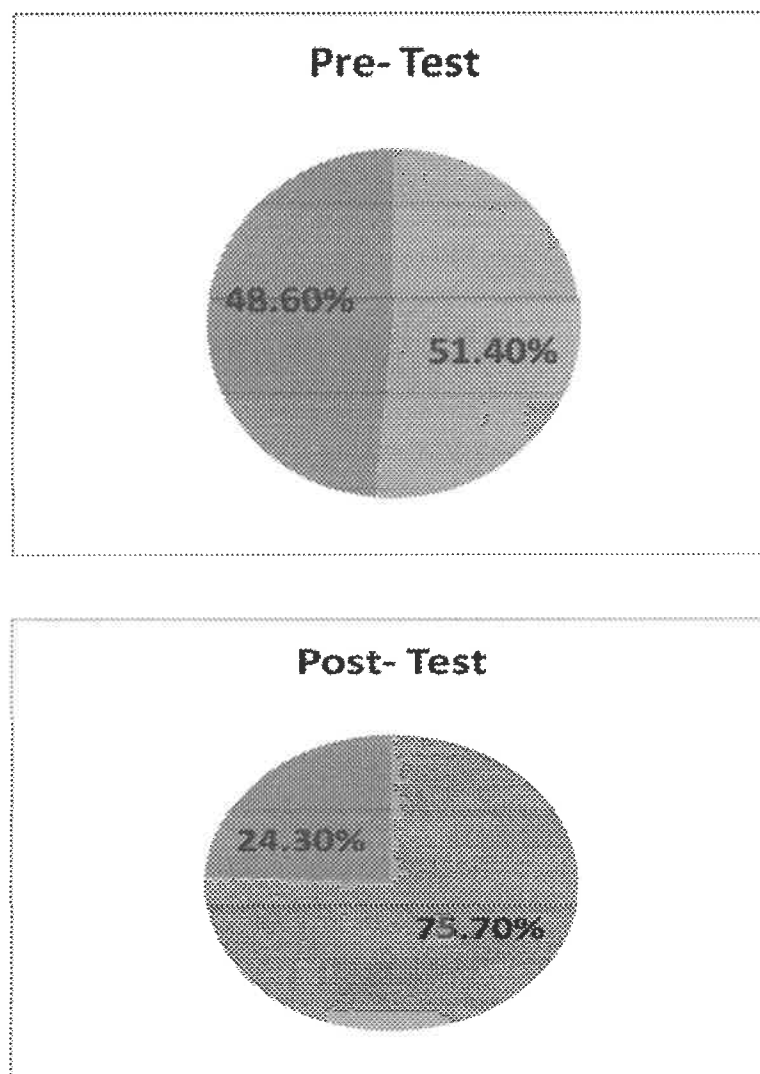
In the pre-test 51.4% of the young people enjoy the Sabbath day but in but at the end of the study it was up 75.7%. The pre-test and post-test results reflect a 24.3% increase in qualitative growth on the part of the participants.

Interview entries and Observations

The objective of the six weeks session was to help young people ages 13-19 of the Shiloh Bilingual Seventh-day Adventist Church realize the joy, significance and the importance of discipleship and to get them to be intentional about their spiritual growth. The young people made significant progress as group. The overall average of qualitative growth of the group is 22.6%. The researcher would spend another six sessions with any group of young people in order to disciple them, thus increasing their spiritual growth.

The researcher would periodically conduct interviews with the participant after the session and listen to the testimonials of the participants. According to the interviews and testimonials collected, progress was made. A participant identified as Letter # A shared with me how she had done additional reading on the side after we had finished discussing the topic of "The Assurance of Salvation". She exclaimed how she was not sure of what Jesus had done is an accomplished fact on her behalf because she was adopted as a child of God and she needed not be scared of the judgment. She said how this gave her a different perspective on prayer and her yearning to meet Jesus one day.

Many of the participants, namely four of the seven thank me for helping them dealing with fears and difficult situations. They found that the session "Jesus Calms The Seas" gave them some skills and made them aware of themselves and how they react in difficult times and that God is there for them. They mention that the session helped them

to cope better with things that frustrate them or matters that they feel they can do nothing about. They found the Bible to be very practical they exclaimed.

The session that dealt with prayer was helpful claimed one participant and we will name her #B. She commented on the session dealing with payer, that although she had been praying ever since she could recall, she was not aware of the different parts of prayer. She said, her prayer life has surged because communicating with God now is such a joy.

In the session on *Infatuation or Love,* the participants wanted extra time than the session offered to process the information being presented. The researcher noticed they seemed to have enjoyed the clear cut difference that was presented in the lesson that day between infatuation and love. One of the participants told the researcher, "I know my best friend is infatuated with a boy in class, she doesn't even know him but all she talks about is that boy and she think she's in-love. Funny I know that to be infatuation now because you cannot really love someone you do not know".

The researcher found the participant's testimonials and interviews to be very intriguing and perceptive. They young people have made significant progress in their spiritual lives in a very short time. The researcher's hypothesis was only confirmed that if young people had an effective curriculum aimed at discipling them; they would grow spiritually in the Lord and fewer would be lost to the streets.

CHAPTER SIX

REFLECTIONS, SUMMARY AND CONCLUSION

Summary

Over two thousand years ago, Jesus Christ gave his earthly disciples his final word, namely the Great Commission. They were to go and make disciples of all nations; baptizing and teaching them in the ways of God. In this the 21st century, we are still struggling with implementing the word of our Lord to make disciples of all people. Today we are face with a growing problem with young people between the ages of 13-19 who find the church irrelevant and boring at best. More than ever, we must find ways of executing the Great Commission if we are going to help young people grow spiritually. Burrill claims that "churches exist without any real focus in ministry and that many times they appear to exist for the sake of self-perpetuation. Only sporadic attempts at best are made to create new disciples."[1]

We need to disciple young people in order to have a church today and tomorrow. Making disciples of Jesus Christ happens when the Great Commission is acted upon with urgency. If we want to carry out the Lord's command, we must make disciples of young people so they in turn can make disciples in future years. Without a clear intentional ministry to help youth grow spiritually by becoming disciples of Jesus Christ, not only

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[1]Burrill C. Russell, *Recovering An Adventist Approach to The Life & Mission of The Local Church* (Fallbrook, CA: Hart Books, 1998), 1.

94

will the church lose that segment of the population, but it will forfeit its calling to go into all the world and make disciples.

In a culture that bombards young people with an anything goes as long as it works for you attitude; the church has a great opportunity to bring healing and restoration to a dying world in need of a loving God. Churches must invest time, money and all kinds of resources to help young people grow spiritually. Discipleship must not become another fad, another program or something periodic; it must be the mission of the church. Churches must become *disciple making church*es. Churches and leaders must take seriously what Bill Hull writes when he claims that, "the discipling church is the normal church,"[2] and that "making disciples is the only way to develop healthy Christian."[3] The only way to spiritually develop healthy young Christians is by a ministry model that helps them become disciples of Jesus Christ.

Contribution to Ministry

This research has had a positive impact on the writer and his ministry and has made the following contributions:

1) It challenged the writer to be more supportive of disciple making as the mission of the church.

2) It renewed the researcher's interest in small group ministry.

3) In the sessions with the participants, he recognized that young people may not seem interested in God but the reality is that they are very interested.

4) Running the sessions in the writer's context gave him an opportunity to learn the dynamics of young people and to

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[2] Bill Hull, *The Disciple Making Church* (Grand Rapids, MI: Fleming H. Revell 1998), 10.

[3] Ibid., 13.

learn their views on specific issue first handedly. He was able to develop seminars and sermons with the information he gleaned from their individual, collective, specific and general needs.

5) More ministries are being developed and geared specifically for young people in the researcher's church.

6) The church must see young people as people that need to be ministered to instead of a group that only need programming.

7) Parents have become more involved with their children's spiritual growth and see the importance to get their children to participate.

8) Plans have been made to utilize the professional help available within and outside the church for seminars and workshops on other relevant issues youth are facing.

9) Dates have been set to conduct retreats specifically geared toward young people.

10) This study has helped the writer as a minister understand the mission of the church and his need to become a discipleship making pastor and his church a discipleship making church for all people.

Conclusion

The six sessions were design to develop a ministry model to disciple young people in order to foster spiritual growth was a success. The ministry model has led the researcher to conclude that it has implications for the church-at-large because spiritually healthy Christians are disciples. This project was an attempt to find a response to the disinterestedness of youth in church coupled with the reality of declining membership numbers among youth. The project had but one purpose: to help youth become disciples of Jesus Christ by growing spiritually. Here is a list of the main conclusions:

1) Discipleship is mandate by God.

2) Discipleship is the central mission of the church.

3) In order for youth to grow spiritually, they need intentional ministries that are geared toward their needs.

4) Young people may lack motivation in spiritual matters but it is just a smokescreen; young people are very interested in God and matters of their faith.

5) In order for young people to grow spiritually they need coaching.

6) Young people need a sense of their own community of young people to encourage them in their walk with Christ. They need to know they are not doing it alone.

7) Young people need to know that the church loves them and that they are important in the life of the church and that the church is willing to invest in them now not later.

8) Young people need to be pastored and ministered to just like adults.

Participants in the ministry model experienced qualitative growth. The participants at their different levels experienced some sense of spiritual growth. The model is relevant to the urban congregation.

Recommendations

The project proved to be a success in obtaining the desired goals. It was aimed at helping young people. The local church should be seen as a place where young people can become all that God has for them; a place of healing and encouragement. The research holds implications for pastors, youth pastor, youth directors and church leaders at large. Recommendations are:

1) A replication of the study could be done using other churches. It would be helpful to compare the findings of these studies to determine if they are generalized.

2) A correlation study could be conducted on the needs and concern of young people. Such a study could be helpful to both pastors and church member.

3) A comparative study could be done on the spiritual growth rate of the youth of the Shiloh Bilingual SDA Church, comparing churches that emphasis discipleship for their youth as the means for spiritual growth with churches that have little or no emphasis for their youth spiritual growth.

4) Pastors should seek to conduct a need assessment geared toward their youth.

5) Churches should set up support groups for youth.

APPENDIX A

PRE-TEST AND POST-TEST QUESTIONNAIRE

RESEARCH QUESTIONNAIRE

Pre and Post Seminar Questionnaire

(Confidential)

Read each statement and then circle the appropriate point that most closely describes your feelings.

How well do you know God?

1   2   3   4   5   6   7   8   9   10

Would you invite someone to your church?

1   2   3   4   5   6   7   8   9   10

Dou you believe God answer prayers?

1   2   3   4   5   6   7   8   9   10

Do have the assurance of Salvation?

1   2   3   4   5   6   7   8   9   10

Are you familiar with the 28 fundamental beliefs of the Seventh-day Adventist church?

1   2   3   4   5   6   7   8   9   10

Do you know your purpose in life?

1   2   3   4   5   6   7   8   9   10

How much do you like reading the Bible?

1   2   3   4   5   6   7   8   9   10

What do you think of your relationship with God?

1   2   3   4   5   6   7   8   9   10

Would you call a church leader for spiritual guidance?

1   2   3   4   5   6   7   8   9   10

Does Church really matter?

1   2   3   4   5   6   7   8   9   10

Do you enjoy the Sabbath?

1   2   3   4   5   6   7   8   9   10

APPENDIX B

RESULTS FROM RESEARCH QUESTIONNAIRE

RESEARCH QUESTIONNAIRE RESPONSE

Table # 1: Pre-Seminar Questionnaire Response Summary Performance of Total Population.

Pre-Seminar

Random Participants	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
A	7	10	10	9	1	9	10	8	4	9	8
B	4	4	10	4	5	10	0	5	0	10	0
C	3	6	10	6	4	5	2	5	4	8	3
D	4	5	10	4	1	9	2	5	1	5	4
E	8	6	10	10	7	9	5	9	0	9	8
F	6	5	8	5	1	3	5	5	5	10	4
G	5	7	10	8	3	6	5	2	8	9	8

Table #2: Seminar Questionnaire Response Summary Performance of Total Population.

Random Participants	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
A	7	8	10	8	6	9	5	7	8	8	5
B	8	9	10	9	8	9	7	8	7	8	8
C	9	8	10	10	6	10	8	9	10	9	10
D	10	10	10	10	9	10	9	9	10	10	9
E	9	8	10	10	7	9	9	9	9	9	9
F	8	9	9	8	6	6	7	8	4	5	4
G	8	10	9	9	5	9	7	9	9	9	9

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